

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

PREACHERS and Christian writers of to-day have to face a new situation. Hitherto they could take for granted that their hearers and readers in general did not question the fundamental principles of Christian morality. Certain beliefs and certain standards of good living were accepted as authoritative, however they might be violated in practice.

The scepticism of to-day, however, goes very deep. Nothing is counted sacrosanct, nothing authoritative. The very foundations of religion and morality are assailed. It is boldly suggested that the whole idea of God is nothing more than a dream, that there are no standards of morality other than our own ultimate convenience, and that the only life worth living is that in which we make the most for ourselves of our short years here.

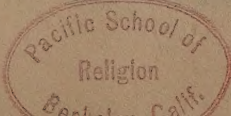
The Christian preacher and teacher must face this situation and adapt his message to it. In a recent Swarthmore Lecture, the suggestion was made to the Quakers that the almost exclusive emphasis laid upon the Inner Light by George Fox was due to the fact that he lived in an age of dead orthodoxy when the Christian facts were universally accepted but a living Christian experience was unknown. It was argued that, as times had changed and the Christian facts were now widely called in question, it was necessary to broaden the Quaker message so as to defend and make explicit elements in it which George Fox could safely take for granted.

This has its application to Christian teaching in  
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general. The preacher must begin at a point where he can make contact with his hearers. If he begins by taking for granted what they deny, or assuming what they do not believe, then his subsequent reasoning loses all its force. However grand the superstructure of his discourse it will be regarded as no better than a castle in the clouds, because it lacks a solid foundation. It is, therefore, particularly necessary in these days to dig deep and to confirm, as best we may, the foundations of the faith.

A very excellent bit of work in this direction has been done by Professor L. W. GRENSTED, D.D., in a series of broadcast talks which are now published under the title of *Religion: Fact or Fancy?* (S.C.M.; 1s. 6d. net). In these talks three fundamental questions are dealt with, namely, Is any ultimate belief possible? Is there a final moral standard? and Is there a life worth living?

The first of these questions deals with the problem of Faith, its difficulties and its influence upon life. Faith is regarded by many to-day in a very light-hearted manner. It is looked upon as a mere matter of choice whether a man belongs to this Church or that, or to any Church at all. It is not too much to say that tolerance with other men's views has become a kind of epidemic disease. How often is it said that 'it doesn't matter what a man believes, so long as he lives up to his belief.' In reference to that it should be pointed out that 'the calamities of the world to-day are a tragic disproof





of this proposition. Wrong belief becomes perilous when men do live up to it. Sincerity can be a terrible thing when it rests upon a lie.' Faith of some sort is the foundation upon which all human conduct is built, both good and bad.

It is, therefore, of prime importance to inquire as to the reality of faith in God. Many in our time have lost that faith. 'They have lost all ultimate belief in a Reality, a God, by which opinion may be tested, and proved true or false.' The modern psychologist aids this unbelief by his talk of projections and fantasies. 'Do we not fashion in our dreams the shadow-figures that embody our desires, and fears, and hopes? What more is this God of whom we speak than the shadow of a dream? He may be more, it is true, but how can we know? Is any ultimate belief possible?'

In seeking an answer to that question we must first be sure that we understand what is meant by faith. 'It is not a matter of believing something, though such belief may be a necessary accompaniment of faith, but of believing in something.' This may sound much the same, but actually it is quite different. It is not a question of accepting certain facts as true, but of having confidence in something or some one. Faith in its nature is practical rather than speculative. In a word faith means trust, and where it is trust in a person it comes very near to love.

When we understand it in this sense, then we may readily perceive that the need and power and inescapable necessity of faith is part of our essential human nature. At every moment and on every hand we are compelled to trust, otherwise life and action would be impossible. We trust in the constancy of Nature; we trust in the goodwill, the ability, the wisdom of men and women around us and throughout the world. There may be mistakes in our apprehension and failures on the part of others, but without a continual exercise of faith, human life simply could not go on.

Now this faith always points to a reality outside ourselves. Even the philosopher who formally

doubts or denies the reality of the external world is compelled to act like the rest of us on the assumption that the external world really exists. Otherwise his speculations would abruptly terminate with his life. 'When we come to the higher levels of the structure of our personality, we find that these instinctive ways of behaving are linked together into a more permanent whole by our response to the other persons among whom we find ourselves. This is an essential element in all human life. We are not truly human beings at all except in so far as we are built up into living relationships with other people.' We do not prove the existence of our friends, nor seek to prove it, but we experience their reality in a more convincing way through contacts in faith and love.

All this has an immediate bearing on the question whether any ultimate belief is possible. If we are asking whether there is any final system of knowledge which we can attain, the answer is no. 'But if we are asking whether there is a belief, a faith, by which a man may live, unswerving and unafraid, the answer is yes. Everything that we know about man and his development points in that direction. . . . If the real world outside us is such that faith and love are our highest type of response, then it is not too great a step to believe that the whole world of reality has itself the character of love. But is not this exactly what we mean when we say that we believe in God—a personal God, for faith and love have no meaning except in a personal setting?'

In answer to the second question, Is there a final moral standard? we might begin by pointing to the fact of conscience. Many, however, believe there is no final standard, that conscience is nothing but the product of our own desires and inherited prejudices. But this is an inadequate explanation. For it is quite possible to have a desire for a certain course of action and a strong prejudice in favour of it, and yet to know clearly that we ought not to follow it.

Conscience may speak with different accents in different people and at different times, but always there is that strange voice that speaks. The fact

that standards exist, however varied; by which men feel themselves bound to act, implies a very great deal more. These standards really embody ideals of character. Before each man's mind there is a picture, however distorted, of what he feels he ought to be. From this point of view it can be seen that moral progress is not simply a negative process consisting in the repression of desire, but a strongly affirmative choice of the higher way. The ideal exerts an inspiring and creative influence on character and conduct.

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Always this ideal remains unsatisfied, never finding its complete embodiment in any of our actions or in any code of rules. But the Christian affirmation is that in Jesus Christ 'the moral choice is seen complete and unfailing in its acceptance of the highest, even though that acceptance took Him to the Cross. He revealed God, for in Him that Creative work which belongs to God as Creator went out fully into the lives of men.'

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As to the third question, Is there a life worth living? it is obvious that life must be something more than a 'mere struggle to hold one's own with moderate comfort for the brief span of our earthly journeying.' Anything along that line fails to meet man's deepest need, and when pursued is apt to lead in the end to soullessness or radical cynicism. Yet man feels that 'somewhere, somehow, there is a life worth living.' It must be a life which is effective in the sense of producing fruits of enduring value. And the Christian answer is that we shall find this good life 'not to be some pattern of universal prosperity and good fellowship, but rather a way of living the lives that we have to live, despite all their imperfections and inadequacies.' Jesus Christ 'stands clear before us as the embodiment of an ideal, perfectly human and yet in His humanity making manifest all that creative, self-giving love can be.' The good life will be a life ruled by this ideal. 'It will grow into greater riches of its own as it surrenders itself more and more wholly to live for and to serve others. So, serving others, it shall come to God.'

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As noticed in another column of this issue, Emeritus Professor W. Emery BARNES has published a little volume dealing with the recent Form Criticism—*Gospel Criticism and Form Criticism*. It is a subject which we have been keeping before our readers; but it has awakened such widespread interest that we have no hesitation in recurring to it, especially as the work before us is a strong plea for a cautious consideration of it.

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Dr. BARNES complains that the champions of Form Criticism are in the habit of putting aside the testimony of the second century, which Lightfoot, Westcott, Hort, and others so learnedly elucidated. Of these champions Martin Dibelius is the foremost, and, therefore, it is to his chief book, 'From Tradition to Gospel' (Eng. tr., 1934), that criticism is here directed.

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Now, according to Dibelius, an Evangelist would have at his disposal no connected narrative (except probably a narrative of the Passion), but only separate stories; and these were preserved in the earliest Christian sermons. With the object of getting behind the gospel to the tradition the Form Criticism sorts the gospel sections into three main classes: Paradigms, Tales, and Legends.

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From a study of the notices of sermons given in Acts it is claimed that we know what kind of matter would be used by the earliest preachers. This kind is called a Paradigm, that is, an example used in support of the preacher's message. There are three tests for identifying the Paradigm: (1) it must be externally rounded off so as to form a natural unit; (2) the narrative must be brief and simple; (3) it must culminate in some striking word or deed of Jesus, as in the case of His blessing little children, or the story of His relatives.

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But Dr. BARNES, while appreciating Dibelius's apologetic aim in separating the Paradigms from the Tales and Legends as the less trustworthy matter, is of opinion that there is too much subjectivism in the method of the Form Criticism. Have the Form Critics so fine a sense of what the earliest Christian missionaries would put in their sermons as to be



able to distinguish genuine Paradigms from the general text of the Gospels? And do they suppose that the reports of the sermons in Acts are complete, or even that they are sufficiently full to give us more than a taste or sample of these sermons?

As for the Tales, the name itself indicates the Form Critic's view of the historical value of the narratives relegated to this class, such as nine narratives of miracles in Mark beginning with the cure of the leper and ending with that of the epileptic boy. Indeed, the miracle is usually for Dibelius the stamp of the Tale as distinguished from the Paradigm. It has breadth and not brevity, descriptiveness and not restraint, even a secular tone, and a conclusion emphasizing its reality.

But can we accept Dibelius's distinction, as thus outlined, between the Paradigm and the Tale? It appears to break down—we must refer the reader here to Dr. BARNES's book—in various instances, such as the story of the Pool of Bethesda, of Jairus, of the healing of the epileptic boy, and in particular of the feeding of the thousands. Of the last-named story our writer offers a rationalizing interpretation of his own, but his main contention is that the story is deeply imbedded in the gospel tradition, and probably came from Peter himself. It is no Tale but a sign-post, a key-passage, in the history of our Lord's ministry.

And as for the Legends, they are said by Dibelius to have been invented to satisfy a later curiosity about persons who had come in contact with our Lord. For example, he discovers Legends in the call of Simon and Andrew, in the forgiveness of the sinful woman, and even in the story of Martha and Mary, though he falters a little in dealing with this story.

But take the story of the forgiveness of the sinful woman. Dibelius lightly assumes that the anointing of Jesus in the Pharisee's house, related by Luke, is to be identified with the anointing at Bethany, described in Mark and Matthew. Further, the Lucan narrative is put down as a Legend on the assumption that its object is to give additional information to the curious about the woman who anointed the Lord

at Bethany, namely, that she was a well-known sinner. But on Dibelius's theory we must ask, Why did not Luke also invent a name for her? And why did not Luke assimilate his whole narrative to that of Mark, instead of leaving the two narratives with so many points of contrast?

The Rev. William PATON, Secretary of the International Mission Council, has augmented his own reputation and our indebtedness to him in his recently published *Christianity in the Eastern Conflicts* (Edinburgh House Press; 2s. 6d. net). It bears the sub-title 'A Study of Christianity, Nationalism, and Communism in Asia.'

Our readers must have noticed from our review columns what widespread attention the topic of Christianity and its two present-day rivals is receiving. Among the books on this theme by distinguished writers a high place is merited by Mr. PATON's. In India, China, Manchukuo, and Japan, a numerically weak Christian Church is faced by mass movements which tend either towards Communism or towards a Nationalism which may easily take a Fascist form. Mr. Paton describes and estimates the situation in those lands and in the Near East, as he has personally witnessed it and been impressed by it.

That description occupies the first section of the book and is put under the heading 'Things Seen.' It will be read with fascinated interest by all who desire a well-balanced statement of the facts, the perils and the hopeful features of the position. In Mr. PATON's view, while it is a day of crisis, it is no less a day of promise and of opportunity.

The second section is headed 'Reflections'; and while they are directly suggested by things seen in the East, they are of great significance for ourselves. For it is not only in the Orient that a new age is struggling—sometimes, it seems, blindly—into being. It is, naturally, more distinctly marked there, where the peoples are waking and stretching themselves after a long sleep, and where Christianity stands out against a background of ancient non-



Christian faiths. But who among us does not feel that here, too, in the West we are involved in the birth-throes of a new world which fills us now with panic, now with hope? So it may be not merely of interest but of some real profit to our readers if we briefly summarize some vital remarks made by Mr. PATON in his chapter on 'The Gospel in the New Age.'

Here, we take it, Mr. PATON stands alongside the many who have expressed the conviction, or at least the hope, that the triumph of early Christianity in the first centuries of our era may be paralleled by a victory of Christianity in this bewildered age, if we can only recapture its spirit, its enthusiasm, and its faith, and suitably to our times proclaim the vital truths which Apostles taught. Well, what was their message?

Mr. PATON distinguishes for us five vital points which may be found to lie in the records of Apostolic teaching and writings. In the first place the early Christian teachers and preachers had a doctrine of 'the living God working in history.' This marks a profound difference between the Christian religion and all other. It was a conviction of Judaism, indeed, before Christian days. The conviction of the prophetic message was that the living God works in history, that He was working out a purpose in world-affairs which were all leading up to a supreme culmination. That was the faith and expectation of Israel. That the fulness of the times had come, that Messiah had appeared, was the first great conviction that sent out and enthused the Christian missionaries. And we must preach to-day the living God, active in history with a plan which He is working out, and in which He calls us to be His messengers and fellow-labourers. We must get firm conviction that we have to do not with a God necessitated by philosophical speculation, nor with a postulate of ethics, nor with a first or final cause, but with the living God, planning, acting, and choosing; Creator, Redeemer, and Judge; the living God working in history.

Let us interject at this point a single remark. It seems to us that it may well turn out that this

recalling us to the fear of the living God will be the element in Barthianism which will be remembered as the most valuable service to religion which the movement has rendered. But we prefer Mr. PATON's view that this living God not only breaks into history, but works in history.

Yet God does most assuredly break in, and Mr. PATON's second point is that the early missionaries taught 'God made Man.' That was the supreme event in which the Divine plan and all God's workings came to a head. Only in the Incarnation could God's loving purpose be revealed. This Incarnation was not the kind of theophany with which Eastern religion has been familiar—'a miraculous portent without reference to the complex of history.' 'Suffered under Pontius Pilate' is in the creed to express the Church's profound conviction that in Jesus Christ God broke into history in a unique way. 'The Christian message is not of Life, Light, and Love; it is of God becoming man for our salvation.'

For thirdly, the doctrine was one of 'forgiveness and saving from sin.' Neither in Jesus' own words, nor in the Epistles, is there any note of 'empty though splendid tragedy' about the death on the Cross. Nowhere in the New Testament is Jesus the martyr-hero whose untimely end raises the question 'to what purpose is this waste?' Always the death is the Father's Will. 'Here supremely He is about His Father's business.' In the New Testament we search in vain for any deploring of the tragedy. There always rings out a song of joy and release into new life and power because sin is forgiven and its power broken by the energies released by Jesus' death and resurrection. And if we saw men as St. Paul saw them—'brothers for whom Christ died'—'a great deal of the world's policies would stand condemned.'

Fourthly, the doctrine was 'a doctrine of society.' From Abraham's day existed an idea of a Divine society, variously conceived as time passed, as a remnant, a suffering community, the ideal congregation. 'The individual Christian lives in the Spirit, but it is a life lived in fellowship.' The



Church though not of the world is in the world, not alien to the world but exhibiting the true way of life. The Church in the name of Christ will resist all that is contrary to His spirit. It will not treat the world as though the world had no good in it, but it will contest the notion 'that men can invent a human society so good and well-adjusted that it shall no longer need to be redeemed.' So we are always finding ourselves in a tension between our duty to things as they are and our witness to the better order which can come only as men become Christian.

Lastly, it was 'a doctrine of man.' Only Chris-

tianity deals realistically with man and with the truth as to his nature. Christianity considers man in his relations to God and to his fellows and sees him in perpetual contradiction bearing a Divine image which has been marred. But it is convinced that through Christ man is salvable and the image restorable. To be saved man must die to self. That means that we must surrender 'the whole range of ideas associated with the autonomy of man and his inherent worth and dignity,' and yield to the truth that 'life is a matter of persons living together as God wills'; 'allowing the spirit of Christ which is not a spirit of discord or aloofness, but of love, joy, and peace to recreate from within.'

## Can we have Religion without God?

By PROFESSOR J. M. SHAW, D.D., QUEEN'S THEOLOGICAL COLLEGE, KINGSTON, ONTARIO.

I. THAT religion is native or natural to man, and as such a universal human phenomenon in the sense that wherever man is found there we find also some form of religion—this is an assumption from which we may start in this article.

What this is which is thus universal, of which we find traces in the history of every tribe and every race, it may be difficult to say. The forms in which religion has manifested itself in history are so many and varied that it is not easy to say what there is in common to them all which entitles them to be called religion. William James, in his *Varieties of Religious Experience*, finds the constant element in religion in 'a feeling of objective presence, a perception of what we may call "something there," more deep and more general than any of the special and particular "senses" by which the current psychology supposes existent realities to be originally revealed' (p. 58). More specifically and definitely we may say the common element in religions is the belief in a Divine being or beings outside and above ourselves on whom or on which we feel ourselves somehow dependent, and the attempt on man's part under a sense of his own weakness and frailty and consequent need of succour and help to come into communion or fellowship with this superhuman Power or Powers for the fuller satisfaction of the needs and demands of

his life. Original Buddhism may seem to be an exception to such a definition, inasmuch as apparently it possessed no such belief, but whether it was properly a religion or not rather a philosophy is a debatable question. The very fact that it was not until it was transformed into a polytheistic system that it became a popular and vital faith is a strong indication that in its earlier form it was felt to be defective as a religion. So that we may say that the belief in a Divine being or beings is a fundamental presupposition of all religion, at least in its more developed forms. It is in the thought or faith-assumption of a superhuman and Divine reality that all historic religion is rooted.

II. A tendency has recently manifested itself, however, chiefly in the United States of America, to represent religion without this belief, to speak indeed definitely and explicitly of 'religion without God.' This is the position, in particular, of what is called 'scientific humanism'—a humanism which has to be carefully distinguished from the more properly 'literary humanism' of to-day led by men like the late Professor Irving Babbitt of Harvard and Dr. Paul Elmer More of Princeton. As expressed, for example, in the collaborated volume *Humanism and America*, this literary humanism, according to Professor Babbitt, ranges itself definitely on the side of those who believe



in God and the supernatural. By way of reaction to the naturalistic exaltation of animal impulse and biological urge in much modern literature and art, it emphasizes in the interest of a spiritual interpretation of life those moral and spiritual elements that are distinctively human. But as against this more literary or artistic humanism which emphasizes and exalts the distinctively human as over against the sub-human, the humanism which we have here in view, 'scientific humanism,' emphasizes and exalts the merely human, replacing faith in God by faith in the greatness of man and in the self-sufficiency of man through the application of modern scientific knowledge to accomplish his own salvation or betterment. It represents a way of looking at life which tries to conserve the essential human values without belief in God and the supernatural or superhuman, all the resources available for man's welfare being found within himself and his fellows. It is a secularistic, definitely non-theistic, or anti-theistic movement, a scientific or philosophic naturalism, which represents belief in God as untenable and unnecessary.

Religion indeed, in the sense of devotion to values or ideals, the supporters of this movement profess to believe in, but not in any sense that involves belief in and relation to a superhuman Power or Powers, a Power or Powers outside and above ourselves yet also akin to ourselves. The belief in such a superhuman Power or Powers is for the most part represented as a pre-scientific and antiquated belief, a survival of primitive thinking, an infantile weakness, 'an emotional hang-over from childhood indoctrination' it has been called, no longer needed now that modern science and scientific method has come to be the great instrument of conserving and advancing human values. The chief article in the scientific humanist's creed is 'I believe in man.' As one of the pioneers of this point of view in America expresses it, 'When we contemplate the stupendous scientific achievements of the past century, we are forced to believe that there is a kind of omnipotence in human nature, the possibilities of which we have not yet begun to dream of, and to cry with Swinburne, "Glory to Man in the highest, for Man is the master of things."' From all reliance on superhuman aid for the realization of these values the humanist turns away. 'Human control by human effort and in accordance with human ideals,'—so the programme of this new humanist religion has been defined. This is what one of the chief supporters of the movement speaks of as 'the high religion'

to which we are called in the twentieth century. Religion in the past, scientific humanists acknowledge, has generally reckoned on a supernatural or at least superhuman power by relation to whom human values and ideals are realized. But the religion of the future will confine itself to the human sphere and to the self-sufficient and self-reliant pursuit of the loftiest human values. While according to the old religion, salvation came from outside and above man (*supra*), according to the new, improvement comes from within (*intra*), through the development of man's natural powers.

Belief in God accordingly, in the commonly accepted meaning of the word, as a wise and good supra-natural and supra-human Power at the heart of things, is dispensed with, and God, if the name is retained at all, becomes but a symbol or idealized objectification of our highest human values or ideals, the focus in which these values are concentrated. 'The position here maintained,' says Professor E. S. Ames of Chicago in his work *Religion*, 'is that the reality to which the term God applies, like the reality to which the term *Alma Mater* applies, is not the word itself nor the image it suggests, but the reality of a social process belonging to the actual world. The reality of *Alma Mater* is not to be found in any particular noble woman, much less in the picture printed on a college annual. The name designates the organization of actual things and living people, the college or university. So the word God is not properly taken to mean a particular person or single factual existence, but the order of nature including man and all the processes of an aspiring social life' (p. 176 f.). 'The word "God,"' says another representative of the position, 'signifies not a single Being,' 'a Being having prior and therefore non-ideal existence,' but 'a unification of ideal values that is essentially imaginative in origin,' 'the ideal ends that at a given time and place one acknowledges as having authority over his volition and emotion, the values to which one is supremely devoted, as far as these ends through imagination take on unity' (Dewey, *A Common Faith*, 42 f.). On this way of thinking religion tends to become simply devotion to ideal ends or values, to the ends of humanity or of human society, or, as Ames puts it in one place, 'the spirit of the world of living beings, taken in their associated and ideal experience' (*op. cit.*, p. 154). 'A consciousness of the highest social values' and the self-reliant pursuit of these values, such, indeed, is Professor Ames' suggested definition of religion.

III. The chief names with which this Movement is identified in the literary and philosophical world



are those of Walter Lippmann of New York, Professor Max Otto of Wisconsin, Professor A. E. Haydon of Chicago, as well as that of Professor E. S. Ames just referred to. Professor Ames, indeed, in his more recent writings seems to have moved away somewhat from the position in the direction of a more definite theism, so that there are those who say that he is no longer properly classed as a scientific humanist. In the religious world the movement is identified chiefly with the left or non-theistic wing of American Unitarianism, with Dr. Curtis Reese of Chicago, Dr. John H. Dietrich of Minneapolis, and Dr. Charles F. Potter of New York as its leading exponents. It is a movement which has appealed less to English thinkers than to American, but it is not without its advocates in the old country, notably Professor Julian Huxley, Bertrand Russell, and Middleton Murry.

The real intellectual and spiritual father of the Movement so far as America is concerned, though he has not himself employed the term 'scientific humanism' to describe his position, is Professor John Dewey, first of Chicago and then of Columbia University, New York, in whose 'empiricist instrumentalism,' as his philosophical position has been called, we have the combination and further development of two earlier movements which may be regarded as the real precursors of scientific humanism. These Movements are usually referred to as Positivism and Pragmatism. For Positivism, the Positivism of Auguste Comte of a century ago, theology with its belief in God as an Ultimate Cause or Power back of things, the explanation of the world and of its changes, represented a pre-scientific stage of man's intellectual development, and as such something that would disappear when man became truly scientific and allowed his thinking to be determined by the conception of law or uniform sequence. 'Science,' Comte declared, 'would finally conduct God to the frontier and bow Him out with thanks for His provisional services.' While thus Positivism rejected theology in the interests of science, yet it sought to find a place for religion without belief in God or any super-human reality. Humanity, according to Comte, is the real God men seek, and the worship and service of Humanity, detached from any belief in a super-human, supernatural God, is the only form of religion that is possible for the modern scientific man. Pragmatism, again, under the leadership to begin with of William James, is based on a theological and philosophical agnosticism. It is more accurately described as 'radical empiricism.' Hold-

ing that we can have no certain knowledge of things beyond sense experience and cannot therefore attain to anything which can be called absolute truth, the pragmatic way of thinking finds the worth of any belief in its practical value for life, in its practical effects or consequences for man and society. Man and man's need, human and social well-being, is made the measure of all things both as to reality and as to value.

Now combining these two influences or points of view, Professor Dewey tells us in his Gifford Lectures entitled *The Quest for Certainty: A Study of the Relation of Knowledge and Action*, that man's immemorial quest for certainty has been beset with so much failure in the past because he has sought to reach some ultimate reality that would give meaning and unity to life as a whole, and whose perfection would present an authoritative standard for conduct, an Absolute Being or God who in Dewey's words 'unites in Himself the ideal and the real.' Such a quest, however, he represents as futile. Let philosophy and religion cease the search for ultimate existence, let them abandon the attempt to know Ultimate Reality or God, and devote themselves to what he calls 'a proximate human office' (p. 48), namely, the investigation of 'the possibilities of nature and associated living' as these are unfolded to us in our experience of life from day to day. In the place of what he calls 'the futile effort to achieve security and anchorage in something fixed,' Dewey offers 'faith in action and the potency of action' and the making of such things as 'devotion, piety, love, beauty, and mystery as real as anything else' in the world. Such religion, the only type of religion appropriate to man as modern science has enabled us to understand him, will, as he puts it, associate 'with its devotion to the ideal piety toward the actual' (p. 290). So in his more recent Terry Lectures published under the title *A Common Faith*, Professor Dewey draws a distinction between what he calls 'religion,' religion as a noun substantive, and the 'religious' as an adjective. 'A religion,' as a noun substantive, he says, 'always signifies a special body of beliefs and practices having some kind of institutional organization, loose or tight. In contrast to this the adjective "religious" denotes nothing in the way of a specifiable entity either institutional or as a system of beliefs. It denotes attitudes that may be taken toward every object and every proposed end or ideal' (p. 9 f.). 'Any activity,' he says later, 'pursued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of convictions of its general



and enduring value is religious in quality' (p. 27). Religion, he represents, whatever its specific form, always centres upon belief in the supernatural, and such belief in this scientific age is no longer possible for man. The great need of our day accordingly is that the religious attitude be divested of what he calls 'the irrelevant encumbrances' (p. 27) of belief and organization, and be fixed on devotion to the realization of the highest human and social values.

The essence of the scientific humanist position is thus a kind of neo-positivism which is non-theistic or anti-theistic in character, denying or calling in question any vital belief in the reality of God as a superhuman Intelligence and Will worthy of human faith and fellowship. Under the influence of modern science and scientific method it finds the essence of religion in devotion to the highest human values, while the question of the relation of these values to a superhuman Power at the heart of the universe is for it a matter of no specifically religious concern. Its aim, indeed, like that of nineteenth-century Comtian Positivism before it, is to cut away from religion all reference to a transcendent superhuman Reality, and to find the heart and core of religion in devotion to society and social values as the highest reality within our powers of conception and worship. It is essentially the position of the French sociological school of which Durkheim is the chief representative, according to which religion is essentially and wholly a social phenomenon, requiring for its explanation and support no reference to a Divine being or beings. The sense of the sacred which is the essence of the religious feeling is, according to Durkheim, but the reflection of the pressure of society upon its members for the better fulfilment of its social demands. Durkheim's aim, like that of his fellow-countryman Comte, a century earlier, is to cut away from religion all reference to a superhuman Reality and to find its heart and core in devotion to human social values. His real God is Society or Humanity; this is the 'Great Being' and object of his worship.

IV. Now, coming to criticism, we may readily recognize some elements of positive truth and value in the scientific humanist position, elements of truth and value which, however, as we believe, are conjoined in the humanist representation with an over-weighing amount of misrepresentation and error.

(1) *First*, and to begin with, the scientific humanist criticism of traditional religion is rooted primarily, as will have been evident from what we have

already said, in its antipathy or opposition to the idea of the supernatural.

In *A Common Faith*, Dewey says: 'The scepticism and agnosticism that are rife, and that from the standpoint of the religionist are fatal to the religious spirit, are directly bound up with the intellectual contents, historical and cosmological, ethical and theological, asserted to be indispensable in everything religious. There is no need for me to go with any minuteness into the causes that have generated doubt and disbelief, uncertainty and rejection, as to these contents. It is easy enough to point out that all the beliefs and ideas in question, whether having to do with historical and literary matters, or with astronomy, geology, and biology, or with the creation and structure of the world and man, are connected with the supernatural, and that this connexion is the factor that has brought doubt upon them; the factor that from the standpoint of historic and institutional religions is sapping the religious life itself. . . . The growth of knowledge and of its methods and tests has been such as to make acceptance of these beliefs increasingly onerous and even impossible for large numbers of cultured men and women' (p. 29 f.). It is this conviction, the conviction that, as Walter Lippmann puts it in *A Preface to Morals*, the belief in the supernatural has been 'dissolved' by 'the acids of modernity,' or, as Dewey himself puts it on the very opening page of his book, that 'the advance of culture and science has completely discredited the supernatural and with it all religions that were allied with belief in it' (p. 1)—it was this that led Dewey 'as a half-way compromise' (p. 3) to distinguish between religion, a religion, this or that religion, and the religious attitude, a distinction which, he claims, is calculated to emancipate the religious quality or attitude from 'encumbrances' that now smother or limit it (p. 10), encumbrances of belief and institutional expression.

To like effect, Julian Huxley more briefly and bluntly says in his book *What Dare I think?*: 'Scientific humanism is a protest against supernaturalism' (p. 174). The only way to preserve religion in the modern world, he says, is to cut it free from any belief in God as a supernatural Being. God, at least in the sense of a supernatural Being, must die that religion to-day may live. When religion is cut free from a belief in God as a supernatural being, a sense of spiritual relief, he says, will come upon men. 'The sense of spiritual relief,' he says elsewhere, 'which comes from rejecting the idea of God as a supernatural being



is enormous' (*Religion without Revelation*, 53). And to similar effect we have Middleton Murry, in his book entitled *God: An Introduction to the Science of Metabiology*, rejoicing that he is now at last emancipated from such a belief, in his own language 'dis-intoxicated,' God disintoxicated.

Now it is undoubtedly true that the conception of the supernatural associated with traditional religious thinking is one which is open to serious criticism. Traditional theology tended to equate the supernatural with the miraculous in the sense of something which involves a break in the chain of natural law, a 'violation of law,' something which is thus anti-natural or contra-natural. This is a view of the supernatural to which the Christian Church was led chiefly in its early reaction to the development of scientific thinking with its formulation of the principle that everything which happened in Nature must be explained in terms of law, uniform law. The religious mind, apprehensive lest God should thus be excluded from direct action in His world, urged that room must be left for Divine intervention. And the evidence of the Divine activity was found chiefly in miraculous or supernatural interventions or interferences with the order of Nature or of history, in facts which could not be explained by natural law. Thus there arose a dualism or antithesis between the 'natural' and the 'supernatural,'—the 'natural' being Nature viewed as working apart from or without God, and the 'supernatural' as God working against or contrary to Nature. On such a view the evidence and criterion of the supernatural was discontinuity in the sequence of natural causation. Whatever could be referred to 'Nature' or 'the natural order' was supposed to be explained by law without reference to God's presence and working; while contrariwise, the evidence of God's presence and working, the evidence of the 'supernatural,' was found only in phenomena which could not be accounted for by natural order, and were looked upon as miraculous intrusions into or interferences with the natural order, contrary to Nature and natural law. On such a way of thinking, it is evident, God and the supernatural tend to be reduced to a provisional hypothesis which becomes less and less necessary the more the reign of natural law is extended. Until in the progress of knowledge a point may conceivably be reached where, as we quoted Comte putting it, 'science will finally conduct God to the frontier and bow Him out with thanks for His provisional services.'

Such a representation, however, involves the

cutting of the universe in two in a way to which neither science nor religion can long consent. It amounts to the positing of two worlds over against each other, a lower and a higher, a 'natural' and 'supernatural.' The lower or 'natural' world runs by its own laws, and from it the direct action of God is excluded. The higher or 'supernatural' world is a world where God is, and out of which He makes occasional incursions or intrusions into the lower world, the world of law. Against such a dualistic view the scientific humanist very properly asserts a unitary view of the universe. 'The universe,' says Julian Huxley, 'is not divisible into regions or compartments labelled natural and supernatural, material and spiritual, scientific and non-scientific, and so forth, as the surface of the globe is divisible into land and water. . . . There are not two regions of reality, one of which is accessible to scientific method and the other inaccessible. Rather there is a single reality' (*What Dare I Think?*, 139 f.). The representation or view in question is a representation which is rooted in a mechanical conception of the system of Nature which is now both scientifically and philosophically obsolete. And to the extent that religious thinking, and Christian religious thinking in particular, is still under the influence of such an obsolete view, scientific humanists do well to raise the cry, 'Away with the supernatural.' It is a service to true religious thinking no less than to true scientific thinking to deliver thought from such scientific and philosophical crudities. But thus to discard or dissociate oneself from outworn or obsolete ideas of the supernatural is surely very different from taking up the position that the idea of the supernatural as such has no basis in objective reality and must be thought of, as those of this way of thinking tend to represent, as a mere 'projection' of human wish-thinking. To repudiate an unworthy unscientific supernaturalism, a supernaturalism which looks upon God as a supernatural transcendent Being manipulating the universe *ab extra*, is very different from identifying oneself with a scientific naturalism or naturalistic secularism which would make belief in God and the supernatural what Dewey calls a mere 'hang-over from childhood indoctrination' (*A Common Faith*, 3) without any support in objective or trans-subjective reality. In particular, to emphasize the unitary character of the universe is not of itself to commit one to the specific unitary naturalistic view propounded, for example, by Julian Huxley and Bertrand Russell, when they make man simply a part of Nature, his actions to



be described and explained by the same laws and on the same principles as the movements of the heavenly bodies or the combination of chemical elements. 'Man is a part of Nature, not something contrasted with Nature. His thoughts and bodily movements follow the same laws that describe the motions of the stars and atoms.' So Bertrand Russell begins his 'Confession of Faith' in *What I Believe*. And to like effect Julian Huxley, in expounding his view of the unity of the universe by way of opposition to the view of the supernatural to which we have referred, says: 'There are not two regions of reality one of which is accessible to scientific method and the other inaccessible. Rather there is a single reality. . . . Man's poems and religions, his values and hopes, are part of this single reality, just as much as the chemical elements or the geological strata' (*What Dare I Think?*, 140).

(2) Again, *second*, as a further element of truth and value in the scientific humanist position we may specify its social emphasis, its 'social idealism' as it has been called, by contrast with and reaction to a traditional too one-sided individualistic emphasis in religion, the emphasis on the salvation of the individual here and hereafter; what Dewey speaks of as 'the excessive attention to individual salvation characteristic of traditional Christianity' which 'regards the drama of sin and redemption enacted within the isolated and lonely soul of man as the one thing of ultimate importance' (*A Common Faith*, 47, 53). This social idealistic interest of scientific humanism is stressed, for example, by Professor Max Otto of Wisconsin in his work entitled *Things and Ideals* in these terms: 'It is thus a constructive social suggestion that we endeavour to give up, as the basis of our desire to win a satisfactory life, the quest for the companionship with a Being behind or within the fleeting aspect of Nature; that we assume the universe to be indifferent towards the human venture that means everything to us; that we acknowledge ourselves to be adrift in infinite space on our little earth, the sole custodians of our ideals. . . . Accept the stern condition of being psychically alone in space and time, that we may then with new zest enter the warm valley of earthly existence—warm with human impulse, aspiration, and affection, warm with the unconquerable thing called life; turn from the recognition of our cosmic isolation to a new sense of human togetherness, and so discover in a growing human solidarity, in a progressively ennobled humanity, in an increasing joy in living, the goal we have all along blindly sought,

and build on earth the fair city we have looked for in a compensatory world beyond' (p. 289 f.).

This humanitarian interest of scientific humanism, this interest in making human life fuller and richer not in the world to come but here on earth; and the determination to test religion, not so much by theological orthodoxy or liturgical correctness, but by its fruits in personal and social living, is an emphasis the value of which in this day of a deepened social consciousness we should gladly recognize. But the question at once presents itself: Can such a humanitarian or social idealistic interest be properly maintained and developed on such a non-theistic naturalistic basis as scientific humanism represents? In his Gifford Lectures of some years ago published under the title *Theism and Humanism*, A. J. Balfour, afterwards Earl Balfour, maintained that 'all we think best in human culture, whether associated with beauty, goodness, or knowledge, requires God for its support' and that 'humanism without theism loses more than half its value.' But present-day scientific humanism with its practical identification of religion with devotion to values professes to need no such support. Indeed, in the hands of many of its advocates the scientific humanist position is so stated as to suggest a definite dualism or divorce between values and facts, between ideals and things; these values or ideals being represented as the product of mere human thinking and desire, mere 'projections' of subjective human wish-thinking, without any cosmic significance or support. Such is the suggestion, for example, of the words of Professor Max Otto quoted above: 'We assume the universe to be indifferent towards the human venture that means everything to us: we acknowledge ourselves to be adrift in infinite space on our little earth, the sole custodians of our ideals.' It is the suggestion, too, of the statement of Bertrand Russell in *What I Believe* that 'It is we who create value, and our desires which confer value. . . . We are ourselves the ultimate and irrefutable arbiters of value' (p. 24 f.). As also of the words of Julian Huxley in *What Dare I Think?*: 'This human spirit now in its individual, now in its corporate, aspects is the source of all values and the highest reality we know' (p. 174).

Other supporters of the humanist position indeed state the matter somewhat differently. They represent these ideals or values, in devotion to which the religious attitude consists, as arising out of Nature and Nature's evolutionary process. Says Dewey, for example, these ideals are 'not mere rootless ideals, fantasies, utopias. For there



are forces in Nature and society that generate and support the ideals' (*A Common Faith*, 51). And with this in a measure at least—his previously quoted statement notwithstanding—Julian Huxley seems to agree. 'Man's poems and religions,' we have seen him saying, 'his values and hopes, are part of this single reality (which we call Nature) just as much as the chemical elements or the geological strata.' So he represents these values or ideals as products of Nature, part of the outcome of Nature's evolutionary striving. In this sense they are grounded in reality and supported by reality. The position, as so stated, is not so much a dualism as a non-theistic or naturalistic monism, a scientific naturalism. 'Were the naturalistic foundations and bearings of religion grasped,' says Dewey, 'the religious element in life would emerge from the throes of the crisis in religion, and religion would then be found to have its natural place in every aspect of human experience that is concerned with estimate of possibilities' (*ib.*, 57). But even so, Dewey and Julian Huxley are at one with Max Otto and Bertrand Russell in representing man as 'having nothing above him but his own ideals.' These ideals are not thought of as realized in a Being above man who is the true Conserver and Furtherer of these ideals in human life. In the words of Julian Huxley already quoted, 'The human spirit now in its individual, now in its corporate, aspects is the source of all values and the highest reality we know.'

Is there not involved in such a position, however, whether in its more dualistic or its more monistic mode of statement, an inevitable undermining or at least devaluing of our highest human ideals and values, and a consequent reducing of the glamour and radiance of the life that gives itself to the pursuit of these values? Walter Lippmann, indeed, in his work already referred to, *A Preface to Morals*, where he endeavours to find a basis for morals without the sanctions or support of religion, would represent the matter otherwise. The man who lives his life under the humanist ideal, 'unable,' as he puts it, 'to find a principle of order in the authority of a will outside himself,' will manifest two main characteristics—what he calls a passionless 'disinterestedness' and a calm 'detachment,' two virtues which turn out to be in essence one. He will 'transcend the ordinary impulses and passions' of the human organism and will detach himself 'from that which is apparently pleasant or unpleasant' (p. 222 ff.). 'The mature man,' he says, by which he means the man whose attitude to life and to religion is determined by the scientific

humanist point of view, 'would take the world as it comes and within himself remain quite unperturbed. . . . Whether he saw life as comedy or high tragedy or plain farce he would affirm that it is what it is, and that the wise man can enjoy it' (p. 330). Such an attitude of nonchalant self-sufficiency, of reliance on self rather than of trust in a great Other beyond and above ourselves, 'a Beyond which is also akin,' as Dean Matthews puts it, in *God in Christian Thought and Experience* (p. 10), an attitude which Lippmann christens 'high religion,' 'the religion of the spirit,' cannot but evoke our admiration because of its gallantry and noble-spirited courage. But it is little else, if indeed anything else, than a revived Stoicism, 'Stoicism in "plus fours"' it has been called by Canon F. R. Barry in *The Relevance of Christianity* (p. 129). It is indeed the Greek ideal of life rather than the Christian, the ideal of what Aristotle called 'big-mindedness,' that a man should have a good conceit of himself.

But can such an attitude, such a pose shall we call it, be permanently maintained? Will the stern logic of the facts not prove too much for it? Says Professor W. P. Montague, Dewey's successor in the Chair of Philosophy at Columbia University: 'Religion is the acceptance of the possibility that the ideal and the real are identified not merely evanescently in our own lives, but enduringly in the universe itself. If this possibility were an actuality, if there truly were at the heart of Nature a Conserver and Increaser of values, and if we could know this and act upon it, life would suddenly become radiant' (*Belief Unbound*, 6 f.). There is, however, no radiance in Lippmann's view of life, no note of exhilaration or exultation, only a grey and uninspiring acceptance of life as it is. No wonder Joseph Wood Krutch in his work entitled *The Modern Temper*, writing as a humanist, feels himself driven to adopt a frankly utilitarian position and to recognize the illusiveness of life's highest values when belief in God, conceived of as a Being above and beyond man, is destroyed or called in question. In such a world as non-theistic or naturalistic humanism represents, not simply religion but every ideal interest of humanity, goodness, truth, and beauty becomes devalued and depressed if no basis or rootage can be found for them outside and above man himself in a Power greater and higher than he. As Professor A. E. Taylor has shown, as we think conclusively, in his work entitled *The Faith of a Moralist*, ethical and social optimism cannot be based on cosmic naturalism.



# St. Mark ii. 18-22: A Suggested Reinterpretation.

BY THE REVEREND F. W. DILLISTONE, M.A., B.D., ST. ANDREW'S VICARAGE, OXFORD.

SOME of the most familiar passages of Scripture are by no means the easiest to understand. The majority of instructed Christians have been familiar from their youth with the two vivid little parables of our Lord contained in these verses—one about patching up an old coat with a piece of new cloth, the other about taking fresh, unfermented wine and pouring it into skins which have seen a better day. Homely little parables they are, and at first one imagines that their meaning is perfectly clear. Yet when one begins to examine them more closely, it is to find that their exact reference is not at all so obvious; and if recourse is had to the commentators, it is to discover among them a surprising lack of agreement as to how exactly these parables are to be interpreted, and as to what were the lessons which our Lord was seeking to enforce.

One way out of the difficulties of interpretation has been to regard the two parables as misplaced in their present context, and therefore deriving their particular reference not from what immediately precedes, but from the general tenor of our Lord's teaching. This method doubtless enables us to derive edifying lessons from them, but we may miss just those particular truths which our Lord was, at the time, seeking to drive home. Seeing, therefore, that there is no compelling reason why they should be isolated from the context in which they appear, we shall take the passage as a whole, and see whether an intelligible interpretation of the parables can thereby be discovered.

Let us first seek to outline the general religious situation which existed in Palestine just before our Lord began His public ministry. The one all-important entity was the established Church to which all except foreigners belonged (even they, after special preparation and submission to various ceremonies, might be incorporated within it). In this established Church all had, of course, undergone the rite of circumcision; all were expected to attend the synagogue regularly on the Sabbath for prayer and instruction in the Law; all were expected to make some due observance of the three great annual festivals; and all were expected to mark one great day of the year, the Day of Atonement, as a time of fasting and penitence. But beyond these necessary things, the ordinary people did not normally go, at least, so far as outward and

formal observance was concerned. It was not at all unlike the ordinary religious life of England in the later Middle Ages when all with few exceptions were baptized in infancy, were expected to attend the Parish Church on the Sunday, to observe the three great festivals of the Church's year, and to mark Ash Wednesday as a day of special fasting and penitence.

But then, in addition, there were within Judaism at this time two sects who were clearly distinguished from the common people. On the one hand, there were the Pharisees, the strict ritualists of Judaism. They had adopted the Law of Moses as their binding standard, and were particularly concerned to abide by the rules of ceremonial purity. They fasted as often as twice a week, they held to an elaborate observance of public prayer, they were extremely careful in all matters concerning ceremonial ablutions, eating and drinking, tithe-paying and almsgiving. Thus the distinguishing feature of the sect was an intricate system of ritual rules, added to the ordinary religious life of the average churchman. They were laymen, not priests, and might well be compared with certain of the strict monastic orders of the Middle Ages whose whole life was regulated by a rule which demanded something far beyond that which the ordinary man could hope to reach.

Then, further, there was a second sect, the followers of John the Baptist. John had stood, not so much for conformity to an external system of rules, as for a new intensity of religious life. Yet the sect was also distinguished by certain plain external marks. There was a new insistence upon baptism, there was fasting and prayer, there was a demand for reparation and amendment in the transactions of social life; probably, too, the inner circle of His disciples followed their leader in other ascetical practices. Thus, again, the essential mark of this sect was to add to the ordinary religious life of the period new forms, new practices, a new intensity of observance, such as had been actually seen in the life of John Baptist himself. To take again a parallel from the Middle Ages, one might draw a rough comparison between them and one of the orders of friars—men who looked to a human leader as setting a special standard which they were determined to follow. Thus, while both the sects of which we have spoken remained strictly within



Judaism, each in its own way *added* something which its disciples were expected to observe and perform.

Into this situation came our Lord Himself, and soon He too had gathered around Him a band of disciples. People were interested, but not at first in any way alarmed. The formation of a new sect was not a matter for concern—always provided, of course, that the leader and his adherents remained strictly within the Jewish fold. So long as they did this, the interesting thing was simply to see what they would add as the distinctive mark of their new sect. But the curious thing which men soon noticed about Jesus and His followers—a thing which at first surprised them, and then began to annoy them—was that far from adding new outward observances, He seemed in certain cases to be lax, even in the matter of the ordinary standard expected of every Jewish churchman. Finally, one day a little group drawn from both the above-mentioned sects came to Him and challenged Him. In effect they said, 'Here are we, the disciples of John and of the Pharisees, making a special fast and showing thereby our distinctiveness. But your disciples do not fast at all. What does it mean? We are quite prepared to recognize you as leader of a new sect—only what are the marks we can recognize, what are the practices to which you are calling your disciples to conform?'

Then comes the most suggestive answer of Jesus. In effect it is: 'I have not come to found a new sect, but to create a new fellowship. These men are not my followers or disciples merely—they are my friends. And can the friends of the bridegroom fast, while the bridegroom is with them? I am not seeking to impose on them new rules; all I want at present is that their attachment to me shall grow ever deeper and stronger.' That is His first answer. Then, further, He goes on to show the fundamental principles of His method. 'You will agree,' He says, 'that it is of no avail to use a piece of unshrunk cloth for patching an old garment. Yet that is what you are both in your several ways seeking to do. The undressed cloth is the new form, the new observance, the new restriction. The old garment is the ordinary religious life of Judaism. That has served as a form of piety, but its day is nearly done. You yourselves have recognized its imperfection. But you are seeking to mend it by

adding some new form which will soon shrink and stiffen and drag upon the old texture; and you will find that the imperfections of the old form of piety will be revealed yet the more.'

'Or again, you would agree that it would be foolish to take fresh, unexpanded wine and pour it into old, unyielding vessels. But these new forms, these new religious practices are like the new wine; the old wine-skin is the ordinary religious life of Judaism. To add new forms will only hasten the break up of the old form of piety.'

'No, my method is entirely different. My way is not to patch up the old life with new forms or observances, or even precepts—it is to replace the old life by a new life; not to bring about a sudden break up of the old form of piety, but to substitute for it something resting upon new principles, manifesting a new spirit.'<sup>1</sup> And if we may seek reverently to develop further the meaning of our Lord, He would, I think, have said, 'The life of religious observance has served its time—now I call men to a simple glad life in fellowship with Myself. Not to a body of strict rules, as the Pharisees would urge; not to a hard asceticism in imitation of a man like John; but to love and freedom and fellowship and adventure with Me in the new life of the Kingdom of God.'

That surely is at the heart of the message of our Lord Jesus Christ. Except a man be born again, he cannot see the Kingdom of God. Not religion, but God; not observance, but relationship; not the Law, but the Spirit; not the obedience of rule, but the obedience of love; not imitation from afar, but inspiration near at hand; not a patching up of the old, but a receiving of the new; not a revolutionary destruction of the traditional, but its replacement by something of a new order and spirit. In a word, we are to rely upon the expulsive power of the new affection. 'Lovest thou me?' is ever the central question of Christianity. 'Lord, in this and that I fail grievously: but, Lord, Thou knowest all things, Thou knowest that I love Thee.' One who can speak thus has discovered that eternal life which Jesus came to bring.

<sup>1</sup> Cf. C. H. Dodd's comment on these two parables in *The Parables of the Kingdom*, 117: 'The ministry of Jesus is not to be regarded as an attempt to reform Judaism; it brings something entirely new, which cannot be accommodated to the traditional system.'



## Literature.

### ANGLO-CATHOLICISM.

THE *Via Media* (Longmans; 5s. net), by Archdeacon C. P. S. Clarke of Chichester, is written for the express purpose of vindicating the Faith and Order of the Church of England. As the Bishop of Winchester explains in the Preface, the book is a response to his own request for a simple and straightforward statement of the Anglo-Catholic's position as a loyal member of the Church of England; and it sets against the fundamentalism and authoritarianism of both Rome and Tennessee the appeal of the Church of England to the Scriptures, to the corporate experience of the Church expressed through Creeds and Councils, and to rightly informed private judgment. It shows that the *Via Media*, or Anglo-Catholic idea of the Church, is something far wider than the Church of England or even Anglicanism, and holds that it is no 'euphemism for weak compromise.'

Even a century ago, as the Archdeacon claims, the *Via Media* was a much bigger thing than the Church of England; and Newman was wrong in not regarding it as a real religion like Protestantism and Popery. Both in Scotland and in the United States of America a non-Roman Episcopal Church had survived a long persecution; and whether Orthodox and Old Catholics would own the name of *Via Media* or not, they certainly come between Popery and non-Episcopal Protestantism. And since Newman's day the churches of the *Via Media* outside England have greatly increased.

What justifies, the Archdeacon asks, the separation of the English churchman from Rome on the one side and non-Episcopal Protestantism on the other? He answers that it is not the principle of Establishment, which many regard as a liability rather than an asset; nor is it the principle of Nationalism, which many regard as a largely discredited principle in our modern world; it is that there actually is a Catholicism which is non-Roman and that it is to be found in a working synthesis between the two opposites of authority and freedom. He affirms that such a working synthesis is not to be found in the Roman Church nor in the various non-Episcopal communions.

To all interested in the question of the reunion of Christendom, and in the claim of the Church of England to be a bridge between the Roman Church and—not Nonconformist but—non-Episcopal bodies,

we commend the Archdeacon's chapters on Authority, the Place of Tradition, Freedom, Government, Magisterial Authority, and the Genius of the *Via Media*.

### AN INTRODUCTION TO THE NEW TESTAMENT.

The second volume in the new London Theological Library is *An Introduction to the New Testament*, by Professor F. Bertram Clogg (Hodder & Stoughton; 6s. net). Judged according to the purpose with which it was written, this is an excellent book, and it meets a long-felt need. It is admirably suited to be a text-book for theological students. Hitherto there has been no book which one could whole-heartedly commend for the purposes of modern students. There are good books on this subject for elementary students, and such standard works as those by Moffatt, McNeile, and Peake for advanced students. These, however, are both too detailed and too costly for most students during their college days. This book, however, is neither too elementary nor too detailed, nor is it expensive.

In it Professor Clogg gives us the fruit of many years' experience as tutor of New Testament Studies in Richmond College. The book must represent the groundwork of his own lectures. Its aim is not to present new theories or to take sides in unsettled issues, but to describe in orderly form the main conclusions of scholars on the literary and historical problems raised by the study of the New Testament. Where there is doubt, alternative theories are argued and criticised, and if the question is quite open, it is left open; but where the author believes that one theory or explanation is more likely than another, he indicates his preference. This is a gain in a book of this kind, for most students like to have some conclusion commended, even though it may only serve as a challenge to disagreement.

Nothing irrelevant is allowed in these pages. Conciseness of expression is brought to a fine art. Yet the perils of conciseness—inadequacy of treatment and lack of clarity—are avoided. Nor does the studied brevity make for difficult or uninteresting reading. Space is found for apt and telling quotations, which serve as characterizations of books or authors, or as summaries of arguments. Interest is also maintained by the inclusion of



brief references to conjectures which are perhaps brilliant rather than probable.

The book is completely up to date, and gives consideration to the most recent discoveries and theories, and quotes from the most recent commentaries. In the section on the Synoptic Gospels, the methods and conclusions of Form Criticism are described and assessed with wise and balanced judgment. In fact, balanced judgment and wise discrimination characterize the whole book.

For those who wish to pass on to more detailed study, it is a useful guide, indicating profitable lines of exploration, and in the bibliography suggesting the best books on special subjects. There are others also, besides those still at college, who will find it of great value. Ministers, who are not able to read all new books on this subject, will find here an excellent summary of recent suggestions and findings, and a brief yet comprehensive review of problems arising from a literary and historical study of the New Testament.

#### AN ANCIENT HEBREW LEXICON.

One of the results of the rapid spread of Islam was the practical disappearance of Aramaic as the Jewish vernacular. Hebrew continued to be the language of religion and learning, but the Eastern Jews, from the seventh century, normally spoke Arabic. The Bible was translated into that language, and, from the tenth century onwards, we find a series of learned Jews compiling Hebrew-Arabic dictionaries. The earliest of these seems to have been the *Kitāb Jāmi' al-ʿAlfāz* ('Dictionary') compiled by an otherwise little-known Karaite Jew named David b. Abraham Al-Fasī (Yale Oriental Researches, vol. xx.). The first part (down to ך) has now been published in a splendid critical edition by Professor Solomon L. Skoss (Milford and Yale University Press; \$7.50). The work is worth the trouble the editor has bestowed on it. It is far more than a vocabulary; it is almost a thesaurus. Each letter of the Hebrew alphabet has a section devoted to it, and each section contains a number of 'chapters,' a 'chapter' including all roots beginning with the same two Hebrew letters—apparently the author holds to the theory of the bi-consonantal root, current among Jews until comparatively modern times. At the head of the 'chapter' stands a short summary of the words included in it, and they are then explained at length in their various forms and meaning, with copious illustrations, both Hebrew and Aramaic, from the text of the Bible. Some-

times, as with the ך (both the article and the interrogative prefix) and the conjunction ך, there is a long and comprehensive article, which, allowing for the distance in time, may fairly be compared with those of our best modern lexicons. The Arabic is written in Hebrew character, but Hebrew words are distinguished by wider spacing. The whole is a work of very great interest and importance for the history of Semitic philology.

#### HIGHER CRITICISM.

*New Discoveries in Babylonia about Genesis* is the title chosen by Wing-Commander P. J. Wiseman, R.A.F., for his attack on 'higher criticism' (Marshall, Morgan & Scott; 3s. 6d. net). The author has spent some time in Mesopotamia, and has himself seen the excavators at work. His theory of the origin of Genesis is (though he himself may be unaware of the fact) a modified form of a hypothesis propounded by Naville a few years ago. The documents from which the book is compiled were written in Babylonian cuneiform on clay (or stone) tablets, and translated into Hebrew by Moses. The position is, however, better argued than it was by Naville, and there are one or two interesting suggestions, for example, that the formula 'these are the generations of . . .' stands at the end of a section, not at its beginning. But in the main we have a work of the type which we have learned to recognize, for example, in the works of Sir Charles Marston. We have the same intense and genuine religious feeling, the same demand of the spirit for absolute external authority, and the same inspiration and passionate desire to establish on unshakable foundations the truth as it is in Jesus. We have also the same feeling (which the higher critic will never understand) that any attempt to rearrange the material is a hostile attack on the Book of Genesis, and that to deny its Mosaic authorship is to deny its divine inspiration, and the same curious logic which argues 'not impossible, therefore incontrovertible.' Wing-Commander Wiseman cannot see the point of view with which the philologist approaches a piece of literature—he commits himself to the statement that 'Assyrian cuneiform is nearer to Hebrew than any other language . . .'—and he cannot understand that in Hebrew there may be styles which differ as widely as those of Addison and Ruskin. Moreover, he is not always careful of his facts. The ascription of Exodus 15 to Deborah may be merely the kind of slip that any one can commit (p. 112), but he is quite incorrect in stating that 'The majority (of

higher critics) assumed that writing was not in use in the days of the Patriarchs' (p. 101). This is so frequently, and quite unwarrantably, alleged by opponents of the higher criticism that names ought to be given. Wing-Commander Wiseman has, however, done what is so seldom done, and quoted an instance—the first that the present writer has ever seen. The passage cited (p. 9) is taken from Schultz's 'Old Testament Theology'—Schultz a higher critic! One other general remark may be added. Wing-Commander Wiseman and those who share his views are on dangerous ground when they rely on archæology for absolute and detailed confirmation of the Biblical record. We have reference in the last paragraph of the book to a distinguished archæologist whose belief in the truth of the Bible has been confirmed by his studies, but on the other hand we have the very striking opinion ascribed to the most brilliant of living archæologists in THE EXPOSITORY TIMES, xlvii. 447, 'that the archæological evidence compels us to believe that in the Biblical traditions the chronological and historical perspective has been lost in the creation of ideal sagas.' Moreover, it has not generally been realized that no critic or rationalist has ever struck so damaging a blow at the detailed historicity of the Flood story as that dealt by Sir Leonard Woolley. If he is right in supposing that the layer of clay he discovered below Ur was the result of a flood, and not, as others might suppose, of a change in the river bed, then one thing is certain. A stratum of alluvium eight feet thick was not deposited in a single year, or in a single century, and the Biblical statement as to the duration of the Flood is utterly discredited. Fortunately, even Sir Leonard Woolley's opinions (as he would be the first to admit) are not final.

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Professor John A. Scott, A.B., Ph.D., LL.D., Professor of Greek in North-western University, Evanston, Illinois, has published four lectures under the title *We Would Know Jesus* (Abingdon Press; \$1.50). The subjects treated are, Our Knowledge of Jesus from Non-Biblical Sources, Preservation of the Gospels, Luke the Greek Physician, Socrates and Jesus. The treatment is always clear and the style simple. There is no obtrusion of scholarship. The standpoint in theology is conservative. Dr. Scott sees Divine guidance in the creation of the Gospels and in their selection and their preservation, and he testifies to his belief that 'the carpenter of Nazareth and the companion of simple men of

lowly Galilee must have been something more than a man.'

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In his own racy style Mr. Carl Heath tells the story of *Social and Religious Heretics in Five Centuries* (Allenson; 3s. 6d. net). He deals with the mediæval heretics, Wyclif, the Anabaptists, the Diggers, and the early Quakers. The treatment is slight, but always interesting. In an opening chapter Mr. Heath sets down his views of the present age, emphasizing the need for realism in our thinking; and in a closing chapter he justifies the place in history of the rebels and calls for bolder carrying out of the principles that Jesus taught. It is a well-written and challenging book which will do good, whether we can go all the way with Mr. Heath or not.

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We have received the different 'Guides' to the lessons prepared by the British Sunday School Lessons Council. They are *The Beginners' Concise Guide*, *The Primary Concise Guide*, *The Junior Concise Guide*, *The Intermediate Concise Guide*, and *The Morning Concise Guide* (for morning schools, children's services, etc.). They are all edited by Mr. Ernest H. Hayes, Secretary of the British Lesson Council. The books are now so well known, and their method so stereotyped, that it is not necessary to do more than announce their appearance. The *Beginners' Guide* and the *Morning Guide* are 2s. 6d., the others are 3s. 6d. each.

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'*Catholics*' in the *Witness Box* (The Church Association, London; 6d.) is 'a catena of their published aims and claims, enabling a just opinion to be formed by the non-expert inquirer on the vital national question of the relations of Church and State,' by Mr. L. K. Kentish-Rankin, M.A. It consists of a great number of very short extracts from Roman Catholic writers—too short to carry any conviction.

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Our theologians are seeking to inform the general reader about the new adventure in Biblical Criticism known as 'Form Criticism.' Recently we reviewed a little book by Bishop A. W. F. Blunt, 'The Gospels and the Critic,' which contained a chapter on this subject. And now there has come to hand one by Emeritus Professor W. Emery Barnes, *Gospel Criticism and Form Criticism* (T. & T. Clark; 2s. 6d. net), which not only gives a chapter to the subject, but is determined throughout by opposition to Dibelius's standpoint and method. First comes a vindication of the historical evidence to



the authority of the Gospels, and then a critical examination of the Paradigms, Tales, and Legends, into which Dibelius resolves the matter of the Gospels. Dr. Barnes finds much that is elusive and fanciful in the German scholar's exposition of these 'creations' of his, and would place his trust rather in Papias and Eusebius.

In *Among the Mystics* (T. & T. Clark; 5s. net), the Rev. W. Fairweather, D.D., has diverged widely from his chosen path of historic study. Or perhaps not so widely, after all. At any rate he has given us a sound little book on mysticism, with some actual translations from the mystics themselves. He, rightly we think, differs both from Miss Underhill on the one hand, and Harnack and Hermann on the other, in his idea of mysticism. Miss Underhill would confine it to Christianity, Harnack to the Roman Catholic Church. Dr. Fairweather finds true mysticism in all religions, and traces its rise to the East. He then gives us successively a history of mysticism in the West up to the Reformation, of Post-Reformation Mysticism, Catholic (he means 'Roman') and Protestant, and finally closes with a dissertation on the Basic Principles and Main Features of Christian Mysticism. It is a wonderfully comprehensive book, and might well stand as a sufficient introduction to the whole subject, especially as in nearly every case we have extracts from the writings of the mystic to whom he is devoting a section of his book. Santa Teresa, St. John of the Cross, Molinos, Madame Guyon, and many others are thus treated. And we conclude with a chapter on Mysticism in English Poetry. Dr. Fairweather is to be congratulated on an excellent piece of work.

The angelology of the Old Testament has received comparatively little attention in recent times, and a book on the subject is badly needed. An attempt has been made to fill the gap by the Rev. Edward Langton, B.D., F.R.Hist.S., in *The Ministries of the Angelic Powers according to Old Testament and Jewish Literature* (James Clarke; 3s. 6d. net), the title of which suggests that he proposes to treat of the special relations between man and powers who, though higher than himself, are yet subordinate to God. The book, however, is rather a general discussion of the Biblical and post-Biblical Jewish doctrine of angels. Mr. Langton has made an exhaustive collection of passages from the Old Testament, the Apocrypha, and the Pseudepigrapha, together with a representative selection from Talmudic literature, dealing with angels. He is

familiar with the views usually held on such matters as the 'angel' of Yahweh in the older strata of the Old Testament, but is inclined to be distrustful of the common theory that the later angelology was primarily due to Persian influence. He admits that element, it is true, but would confine it to narrower limits than most scholars would do. Phrases like 'the Lord of hosts' are discussed, and there is an account in the latter part of the book of the later Jewish views on archangels and the celestial hierarchy in general. As is inevitable in a book of this size, it is not often that extended treatment can be given to any particular aspect, but the work affords a useful summary of the material on which a thorough study could be based.

The universality of the Christian Church with its appeal to every race and nation is admirably demonstrated in a collection of architectural photographs with descriptive letter-press of church buildings in Asia and Africa. *Heritage of Beauty* is an attractive volume of nearly one hundred pages. It contains pictorial studies of modern Christian architecture reflecting the indigenous culture of these two continents. It is by Professor Daniel J. Fleming (Edinburgh House Press; 7s. 6d. net). It is extremely interesting to see how naturally native art can adapt itself to Christian worship. Asia leads definitely in beauty, as would be expected. The book contains almost as many illustrations as pages. It is safe to say that it will open to most people a new vision of ecclesiastical art.

Jews and Christians alike have learned to look forward with interest to the appearance of the *Hebrew Union College Annual*, of which volume xi. appeared late in 1936 (Cincinnati; \$3.00). Like its predecessors, it contains articles showing a wide variety of interest, and every one has its own special value. The only fault that can be found is that some of the articles are incomplete, a first instalment only being printed, and it appears that the reader will have to wait a year before reading the next section. Both, however, are of considerable length, one occupying over sixty pages, and the other more than a hundred and twenty. With one exception ('Ha'iddana', by Immanuel Löw, of Szegedin, Hungary), all are by members of the College staff. The institution reached its sixtieth year in 1935, and the first article, by David Philipson, appropriately contains reminiscences of the founder, Isaac M. Wise, who died in 1900. We have also philology represented by Engländer, who writes on Rashi's use of certain grammatical

terms, especially correcting Kronberg. The history of the *Tashlik* ceremony, in which food is thrown into water, is described by Lauterbach. Nelson Glueck has an important discussion of the boundaries of Edom, based on the latest archaeological evidence. Several articles deal with mediæval Judaism; Diesendruck prints a question addressed by Moses ibn Tibbon to Maimonides, together with his covering letter; Bettan discusses the sermons of Jacob Anatoli; Marx has an interesting account of Gershon Soncino, the famous Jewish printer; Cronbach gives a study of the Me'il Zedakah, which contains the Jewish doctrine of charity and almsgiving; while Idelsohn supplies some notes on Jewish music in Italy, appending a series of 'tunes,' illustrating the cantillation as used by Jews of German descent in North Italy. Three articles will be of more general interest. Cohon, under the title 'Authority in Judaism,' presents us with an admirable statement of the history and position of liberal Judaism. Sheldon A. Blank discusses Post-exilic Universalism, dealing at length especially with the relations between Israel and Edom in the later period. Most important of all is Morgenstern's first instalment of 'Amos Studies.' The author, well known for his valuable contributions to Biblical studies, holds that Amos paid only one visit to the northern kingdom, and that our present book contains the disordered fragments of a single address delivered at Bethel. Dr. Morgenstern believes that he can nearly reconstruct the original address, and deals brilliantly with certain portions, notably with Am 7<sup>10-17</sup> and with the visions contained in chs. 7-9. Even though we may not agree with his conclusions, we cannot fail to recognize the scholarship and careful study which have led him to them. We shall be glad to see the next issue of this *Annual*, if only in order to see how Dr. Morgenstern treats the rest of the Book of Amos.

As a preacher the Rev. Leslie Weatherhead is most eloquent and moving, but as an exegete he is somewhat wayward and fanciful. His latest book, *It Happened in Palestine* (Hodder & Stoughton; 7s. 6d. net), will doubtless delight many readers, but others may feel it strangely unsatisfying and in places open to serious objection. In nearly a score of short chapters he deals with incidents in the life of Jesus, chosen somewhat at random. The local colour is first given with vividness, then the gospel narrative is commented on, and finally the religious lesson is earnestly pressed home. Passionate devotion to the Master is manifest through-

out, but the portrait is in the main a sentimental variety of the 'liberal' Jesus which recent scholarship has quite discredited. Too often also the writer is carried away by his own exuberant imagination. The woman at Jacob's well is startled on suddenly seeing Jesus. 'He can hardly keep from laughter at the fright He has given her. This "Big Brother" was rather fond of teasing.' The miracle at Cana of Galilee, it appears, was a joke. 'Was it really wine? I can imagine the fun and good fellowship. . . . The wine runs out. Water is served. Why, that's the best joke of all! They lift their wine-cups, as we do in fun when we shout, "Adam's ale is the best of all." The bridegroom is congratulated by the master of ceremonies, who carries the joke further still. "Why, you've kept the best wine until now." As one would expect from Mr. Weatherhead, we hear a good deal about psycho-therapy. Jesus is said to have spent the whole night with the demoniac endeavouring to discover the secret of his mental *trauma*, which proves to have been a fright in childhood from soldiers, possibly on seeing the massacre of the babes in Bethlehem, when he ran home crying, 'Mummy, legion, legion.' The writer repeatedly safeguards himself by saying that he sets no limit to what Jesus *could* have done, but he leaves the impression that His miracles of healing did not go beyond what the modern psychiatrist can do. Amid so much that is admirable it is to be regretted that there should be things that will give pain to reverent readers of the gospel. It should be specially mentioned that the illustrations are both numerous and of unusual excellence.

Ralph Connor has followed many others in re-writing the sacred story. *He Dwelt Among Us* (Hodder & Stoughton; 3s. 6d. net) is probably more successful than most of such attempts. It is not so much a reproduction of the story of Jesus in 'modern language,' as an expansion of the story in its own vocabulary. The thoughts and words that are necessarily omitted in the Gospels are here imagined. It is all reverent, and of course skilful, and, because of the writer's peculiar gifts, dramatic. It is difficult to decide whether this kind of thing at its best is a real help. But at any rate there is nothing here to shock the most sensitive, and, if this re-writing and re-thinking the old narrative make the scenes more real to the plain man, by all means let them be done by such competent and spiritually-minded persons as 'Ralph Connor.'

*In The Desire of All Nations* (Independent Press;



3s. 6d. net), the Rev. Frank H. Ballard, M.A., discourses on 'practical aspects of the life and teaching of Jesus.' He writes with force and conviction as one whose faith, though it has undergone change, has still at the heart of it 'the assurance that in Christ we have the key to life's mysteries and the promise of victory.' After some discussion of Faith as the fundamental principle, certain of the difficult passages in the Sermon on the Mount are dealt with in a very wise and illuminating way. Then follow some topics connected with the last days of our Lord's earthly life and the recognition of the living Christ. There are eighteen discourses in all, and they are in every case sane and persuasive, written in a style that is clear and interesting.

We have received *Search the Scriptures*, by the Rev. F. D. Coggan, M.A. It is the Inter-Varsity Fellowship study-course, and the price is 1s. The scheme is well devised, the notes are illuminative, and the questions are excellent.

In 'The Needs of To-day' Series, Mr. Peter Fletcher has written a small book on *Mastering Life* (Rich & Cowan; 3s. 6d. net). He discusses many things, but all of them bearing on his main theme. In particular he aims at convincing us (any of us) that the mastery of life is within reach, largely through the acceptance of its imperatives, but ultimately through the willingness to acknowledge and obey those deep compulsions of our souls which are the witness of Divinity in us. This willingness is faith. There is a good deal of psychology in the book, and a lot of common sense, but the writer does not conceal the fact that the secret lies deeper.

*The Approach to God* (S.P.C.K.; 5s. net), by Mr. Shirley C. Hughson, O.H.C., is a study of what the author calls 'the covenant of prayer.' This covenant, as the author says, is to be found in the New Testament; and the conditions under which prayer must be offered are briefly as follows: (1) According to the Will of God; (2) In the name of Christ; (3) Out of a life of faithful obedience to Him; (4) With faith in Him; (5) In dependence on the Holy Spirit; (6) With thanksgiving; (7) In a spirit of forgiveness to those who have wronged us; (8) With perseverance. And the author adds that, if through want of knowledge or understanding we fail to pray in accordance with these terms, not having fulfilled our part of the contract, we can expect nothing from God. The explanation of the

above-named conditions occupies the first third of the book, and the remainder is devoted to a useful exposition of the Lord's Prayer, petition by petition.

M. Henri Bremond's *Literary History of Religious Thought in France*, vol. iii., *The Triumph of Mysticism*, has been translated and published by the S.P.C.K. (16s. net). The translation is very good, and we regret that we are not told to whom we owe it. The work itself is a very scholarly account of the rise and progress of what deserves the name of 'the French School,' but is usually called the 'Oratorians.' This group was curiously related to both the Jesuits and the Jansenists. It constituted at once the high-water mark of the Counter-reformation in France and the fairest blossom of French mystical piety. This well-documented work carries the story from Pierre de Bérulle to Père Eudes, who instituted the cults of the Sacred Hearts of Jesus and Mary.

Two of the S.P.C.K. 'Theology Occasional Papers' are worth attention. In one of them (2s. net) Professor Burton Scott Easton of the General Theological Seminary, New York, discusses the problem as to *The Purpose of Acts*. Acts, he holds, was a plea designed to avert State persecution of Christians by showing that Christians were an off-shoot of Judaism which had legal status and toleration as *religio licita*. The argument is skillfully constructed and worked out, and deserves attention.

In the other, *Confirmation; or, Laying on of Hands* (1s. net), Mr. Gregory Dix, O.S.B., advances what for Anglicans will be a startling theory, to the effect that Confirmation as the Anglican Church has it, is not Confirmation in the primitive sense at all. The vital thing was not laying on of hands, but unction, which in the earliest period preceded, not followed, baptism. He finds evidence of that in the use of the oil in the Greek and Roman Communion, and what is very striking in the usage of the Syrian Church which for centuries continued the practice—unction, baptism. The unction, he holds, corresponded to circumcision among the Jews.

Can you furnish 'helps' to preachers for their sermons without ministering to laziness? The Rev. Paul B. Bull, M.A., of the Community of the Resurrection, Mirfield, thinks you can. He publishes the first part of what promises to be a fairly long series of little manuals, *A Preacher's Note-Book*, Outline Sermons and Illustrations for

every Sunday and Holy Day in the Church's Year, Part I, Advent to Sixth Sunday after Epiphany (S.P.C.K.; 1s. 6d. net). The outlines are good, and after them is a series of notes, marked A1 to A73, which contain illustrations to brighten the outlines. This little book should help to make the average sermon at least coherent, and (if the preacher is at all competent and diligent) interesting.

A really charming book of devotion has been issued by the S.P.C.K., in their series 'Manuals of the Inner Life.' It is *A Devout Exhortation to the Holy Communion, being the Fourth Book of the Imitation of Christ rendered into English Verse* (1s. 6d. net). It is 'blank verse,' but sound and suitable to the matter. The booklet is beautifully printed and bound, and can be carried easily in a small pocket.

In *Democracy and Revolution* (S.C.M.; 3s. 6d. net) Mr. Louis Anderson Fenn addresses himself largely to Christians. He is not a believing Christian himself apparently, standing 'outside the Christian tradition,' but he has some hope of influencing those who really are sincere Christians. His creed is that the conception of a freely responsible and self-governing community is essential to the good life. He is not satisfied with 'democracy' as it is. He apparently thinks that the Soviet system is in form even more democratic in the essential meaning of the word than our present system. He believes that all men are born equal. He also holds that one cannot be a fully consistent Christian unless one is at the same

time a militant socialist. These are examples of the enthusiastic exaggerations in which the book abounds. But it is a good book. Its main contention is sound. And its earnest challenge to Christian believers to carry out their creed and their Master's commission is one that is urgently needed.

A little book on a subject much discussed at present may be warmly commended for its practical wisdom—*Guidance*, by Mr. W. J. Noble (S.C.M.; 1s. net). There is nothing eccentric or excessive here. The subjective element is held in strict control. Principles are laid down that are sound and Scriptural. And if any one wishes to read a statement that is wise and modest on a matter about which much that is exaggerated and foolish has been written, he need not go farther than this little booklet.

There can be no doubt of the critical situation in which the Christian Faith finds itself to-day. Everywhere ancient religions are losing hold. Even the old tribal faiths of Africa are falling to pieces. Russia is officially godless. Germany is going back to the Teutonic religion of force. What chance has the Christian Faith of survival? That is the question which the Rev. John Short, M.A., Ph.D., answers in *Can I find Faith?* (S.C.M.; 3s. 6d. net). The chapters were originally sermons, made in answer to questions. But they have been reshaped for the present book. The reassuring answer Dr. Short offers is 'In Christ.' This little book will point waverers in the right direction.

## Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

ONE of the most recently published texts (IV AB) from Ras Shamra throws light on the origin of the bull-worship at Dan (modern *Tell el-Qaṣī*), and probably elsewhere in Israel. The text consists of an ancient myth describing how the god Baal carried out a hunt in the district of 'Samak' (i.e. Lake Hūleh, called 'Semachonitis' by Josephus), and how, while there, the horned animal known as the bull ('*ēbr*') came into being as the offspring of his son Aleyn (god of the springs). According to this primeval myth, the bull is thus of Divine birth.

As the town of Dan (previously known as Laish) was located at Lake Hūleh, on one of the sources (the Leddan stream) immediately to the north, and as the myth appears to have been localized there, we have probably an explanation of the bull-worship set up by Jeroboam I. in that religious centre, as well as at Bethel in the south (1 K 12<sup>28, 29</sup>). The myth is clearly one of very high antiquity, much more ancient than the Ras Shamra texts themselves (c. 1400–1200 B.C.), and it no doubt arose from the fact that the bull is a symbol of vital



energy and strength. It goes to show that such worship must have been prevalent in these northern regions for many centuries before the Danites settled there, and that Jeroboam only continued or consecrated what was really the local cult, at the same time turning it into the worship of Jahweh (for He alone was to be recognized under the bull symbol). It is probable, too, as some scholars have supposed, that the graven image fabricated by Micah and installed at Dan represented a young bull (Jg 17, 18). We may thus trace this peculiar cult from the Ras Shamra epoch, or even from the dawn of history, down through the period of the Judges (when the Danites migrated to Lake Hüleh) and the reign of Jeroboam I. (c. 931-910 B.C.) to the Fall of Samaria in 722 B.C. (Jg 18<sup>30</sup>). It is clear, moreover, that for its origin we must look, not to Egypt, but to the myths or primitive religious conceptions of the Semitic race, and this is true also of the golden calf (Hebrew 'a young bull') which Aaron fashioned in the wilderness (Ex 32). Doubtless such worship was more common among the Israelites than we are apt to think. In the Gideon story we read of a bull which seems to have been a cultic object in the sanctuary at Ophrah (Jg 6<sup>25</sup>). The text is admittedly corrupt, but the object is described as 'the bull of *Shôr* which your father has,' the word *Shôr* being a Divine bull-name occurring in the Ras Shamra texts (cf. also Ps 106<sup>20</sup>, 'Then they exchanged their Glory [*i.e.* Yahweh] for an image of *Shôr*, eater of grass'). Even the tribal name Ephraim is believed by many scholars to have a bovine origin, for it seems to be the dual of the Hebrew word *par*, which means 'bull' (the *p* preceded by a vowel becomes *f*), and its association with a heifer (Hebrew *pārāh*) is implied in Gn 41<sup>52</sup>, Hos 13<sup>15</sup>.

Another Ras Shamra myth (contained in 'The Hunting of Baal,' col. ii. 57 ff.), to which Professor J. A. Montgomery has drawn attention, concerns holy springs or water supplies at sanctuaries, implying that these were made use of in judicial decisions. The reason is that all springs were regarded as the dwelling-places of spirits, and sacred ones were the particular abode of God (cf. 'Beer-lahai-roi,' 'The well of the Living One that seeth me'). The principle underlying the administration of justice at such spots is that cases too hard for man could be referred there to the decision of God. All this finds close parallels in Hebrew tradition, and in Old Testament history. We read, for instance, in the Israelite wanderings, of *En-mishpat* ('Spring of Judgment,' Gn 14<sup>7</sup>) and *Meribah* ('Waters of Adjudication,' Nu 20<sup>13</sup>, Dt 33<sup>8</sup>,

etc.), the latter place being probably the original scene of Moses' lawgiving. Perhaps, owing to this connexion of sacred springs with judgment, it was the gushing waters of the Leddan stream that gave the name to the city of Dan, which in Hebrew means 'Judge,' and which bears the modern name *Tell el-Qadi*, 'Mound of the Judge.'

The question as to who the Hittites were has been further elucidated recently by B. Hrozný before the French Academy, by E. O. Forrer in the *Palestine Exploration Quarterly*, and by other scholars. Latest researches go to show that at least four kinds must be distinguished. (1) The indigenous population of Asia Minor prior to about 2000 B.C. They are known in letters and treaties mainly as Luvians and other tribes, but they generally called themselves *Ḫatti* (or *Ḫattushash*, 'the *Ḫattian* people'), and are best referred to as 'Proto-Hittites,' to distinguish them from the others (mentioned below). Their language, which inflects nouns and verbs by means of prefixes, is known as *Ḫattili* ('*Hattian*'). (2) The Indo-European invaders, who poured into Asia Minor, probably from the north-east, about 2000 B.C., and subjugated the *Ḫatti* and other peoples there. They were known at times as *Nasians* or *Kanisians* (from the town of Nesa or Nyssa which they occupied at first). But in the course of a few centuries they took over the name *Ḫatti*, being referred to thereafter as 'Hittites' (the Proto-Hittites having been driven by this time into a restricted area in the east, and now mostly calling themselves *Gasca*). Their language, which is Indo-European, is known as 'Nasian' (*Nasili*), and was written in cuneiform. Under their greatest monarch, *Shoppiluliuma* (c. 1400-1365 B.C.), they extended their empire eastward beyond the Lebanon range, including northern Syria in it, and making Carchemish and Halaba federal states. Their kingdom lasted till 1191 B.C., when it was overturned and destroyed by the inrush of the 'Sea Peoples' who spread eastward from the Aegean shores. (3) The Syro-Hittites (or *Tabalians*, as the Assyrians called them north of the Taurus), who now became the masters and replaced the Nasian Hittites. Their kingdom, however, was much more limited, though it included about thirty small states. It also lay more to the east, extending from Syria northward in a narrow stretch. It continued as an independent confederacy until the eighth century B.C., when Assyria gradually turned its seven remaining states into Assyrian provinces. It is these Syro-Hittites or *Tabalians* who are referred to in 1 K 10<sup>29</sup> (2 Ch 1<sup>17</sup>) 11<sup>1</sup>, 2 K 7<sup>6</sup>. Their territory has numerous hiero-

glyphic or pictographic inscriptions, the language of which is not the Nasian of the Hittite cuneiform texts, but a different kind, though related to the Indo-European. Recently Meriggi, Gelb, Hrozný, and others have been able to decipher some of it for the first time. Hrozný has found that four basalt altars (dating about 1250 B.C.), discovered at *Emir Ghazi*, near to Iconium, contain curses against any one desecrating the sanctuary, or injuring the sacred objects. Several divinities are mentioned on them, one of whom, a goddess Rutas, recalls the Biblical name Ruth. (4) The southern Palestinian Hittites, settled on the mountain ridge of Judah, mostly at Hebron, Beersheba, Jerusalem, and probably Bethel. They were a non-Semitic element also, whose ancestor was supposed by the Biblical writers to have been Hēth, and, as they are found in these regions as early as about 2000 B.C., they may have been connected with the Indo-Europeans who entered Asia Minor about that time.

The Hurrians or Horites were another important race on which further light has been thrown recently. A few years ago they were little more than a name, but their language, history, and art are being rapidly unfolded, mainly through the 4000 or more tablets unearthed at Nuzi (ten miles south-west of *Kirkūk* in Assyria), and dating from the fifteenth century B.C., as well as through the ever-increasing Hurrian inscriptions found in excavations. Hurrian names first appear in Babylonian contracts of the Third Dynasty of Ur (c. 2300 B.C.), and become frequent in those of the First Dynasty of Babylon (c. 2169 B.C.). As an organized race, the Hurrians became one of the most significant elements in Upper Mesopotamia throughout the second millennium B.C., and extended their migrations westward to the Jordan regions and the Mediterranean (though there are only a few obscure references to them in the Bible, where they are called 'Horites'). They formed a wedge between the Hittite empire and the Babylonian, and hence they were a bridge for cultural traffic between the two. Their language is still largely a puzzle to scholars, but knowledge of it is steadily developing. It is known to contain a large number of Babylonian loan-words (the combination of Hurrian and Babylonian culture is believed to have made the Assyrian civilization), but, according to Dr. Cyrus H. Gordon, it is neither Sumerian, Semitic, nor Indo-European, and does not seem to bear any organic relationship to Elamite, Urartian, or Caucasian.

Excavation is being continued at several very ancient sites in Mesopotamia. At Tepe Gawra, north-east of Nineveh (*Mosul*), there is a long

succession of well-stratified layers, going back to remote prehistoric times. In the débris of previous excavations has been found an etched carnelian bead, characteristic of the Indus Valley. Recently Mr. Seton Lloyd discovered at Tell Agrab (also in Mesopotamia) a cylindrical vase of green steatite, which bears on one side the figure of a Sumerian, and on the other that of a large humped bull standing in front of a manger, the latter being a common motive on seal-stones discovered in the Indus Valley. Such finds give us proofs of the business relations that stretched all the way from India to Mesopotamia, and consequently to Palestine and the Mediterranean, as far back as the beginning of the third millennium B.C. Two other objects from the Gawra site are of exceptional human interest. One is a razor handle, made of grey limestone, with the lower edge equipped with a long slit to take the blade (which was probably of flint or obsidian). The remarkable thing is that, though it dates from prehistoric times, it is of identical shape with those in use to-day, 6000 years later. The other object is a bone-playing pipe, divided into two tubular parts. It is decorated on the back and has two stops or perforations on the front. This is probably the oldest known musical instrument. It must have been the precursor of the Hebrew *chālil* (pipe or flute), which appears to have been a simple tube with holes, and which was played in processions to and from the high places (1 S 10<sup>5</sup>, 1 K 1<sup>40</sup>), on occasions of mourning (Jer 48<sup>38</sup>; cf. Mt 9<sup>23</sup>), and in festal celebrations (Is 30<sup>29</sup>).

There have been further reports from M. André Parrot as to the remarkable discoveries that are being made at the large royal city of Mari (*Tell Ḥariri*, on the Middle Euphrates), which flourished as early as 4000 B.C. The number of cuneiform tablets unearthed in the palace turns out to be enormous, almost 15,000. An examination of these by M. Thureau-Dangin shows them to be of great importance. They consist mainly of diplomatic correspondence received by the last king of Mari, Zimri-Lim (c. 2040 B.C.), and when fully translated will probably give us the whole history of the Euphrates region at that distant epoch. Additional paintings have been discovered on the interior walls of the palace, consisting of complete panels illustrated by figures and designs. In a room adjoining one of the kitchens were found forty-seven decorated moulds, some circular and others oblong, used probably for baking cakes or making cheeses. The collection is unique, and would compare favourably with any in a modern bakery. Outside the city are more than a hundred tombs



belonging to the thirteenth century B.C., when the district was occupied by Assyrians. These have been found to contain much rich furniture, vases, bronze weapons, gold jewellery, ear-rings, necklaces, and other ornaments. Altogether the excavation of this ancient site is of special interest to Biblical students. As the city existed till the thirty-fifth year of Hammurabi's reign (c. 2032 B.C.), when it was destroyed by this monarch, it follows that the patriarchs Terah and Abraham, with their Hebrew followers—if we place them at the beginning of Hammurabi's time or earlier (c. 2090), as most scholars do—must have passed through it, or by it, when journeying from Ur to Haran. Its remarkable civilization, moreover, must have largely influenced the art and history of Canaan. It was in these early ages that merchants from the Euphrates Valley began to pass west and establish a system of international trade. Traces of their influence can be seen, for instance, at Megiddo, Jericho, and other places, in the use of cylinder seals for marking pottery vessels and establishing their ownership. These seals were inscribed with the figures of animals according to the custom of Mesopotamia about the end of the fourth millennium B.C.

Work is still proceeding at Lachish (*Tell Duweir*) under the careful supervision of Mr. J. L. Starkey. In particular, the immense chasm or shaft (measuring at least 100 feet by 70) on the south-east of the ruins, which is believed to be connected with the water-supply (perhaps an underground well), is being excavated to the bottom. Interesting shafts and tunnels of this nature, though on a smaller scale, have been found at Gezer, Megiddo, and Jerusalem, and in view of hostile attacks were preferred to springs or cisterns outside the walls. It

is worth noting that the metal weapons belonging to the Early Bronze Age, which were found some time ago at Lachish, have been reported on by Dr. C. H. Desch, of the National Physical Laboratory, London. They have been found to be all pure copper, and only faint traces of nickel, arsenic, and sulphur have been detected. It is probable, he thinks, that this copper was smelted down from ores of the malachite class, which, as we now know, were available in the region of 'Aqaba and the Wādi 'Araba. The report accords with the fact, long suspected, that the Early Bronze Age (c. 3000–2000 B.C.) was really that of Copper, and the word Bronze only applies to the second and third periods (2000–1200 B.C.). Copper is a flexible metal, easily cut or bent, and rather unsuitable for arrow-heads, daggers, or needles, and thick masses of it, such as statuettes, are easily scaled by tapping with a light hammer. Hence bronze, which is an alloy of copper, tin, and zinc, came to be the more dominant metal, as being harder, more fusible, and producing a sharper casting. All over Palestine, as well as in Egypt, Mesopotamia, and elsewhere, it was fashioned into tools, weapons, ornaments, jewellery, and other objects too numerous to mention. When the Early Copper Age first dawned in Palestine (c. 3000 B.C.) the older stone implements persisted for a time alongside those fabricated with the new material, and this period of transition has been designated the Chalcolithic or Aeneolithic (i.e. the Copper-Stone Age). Naturally, it was the beginning of an enormous advance in civilization. The advent of copper and the acquiring of skill in working this metal, taken along with the contemporary discovery of pottery making, wrought as great a change in the life of Palestine as the industrial revolution has done on modern society.

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## The Beatitude of 'Them that wait.'

BY THE REVEREND A. HERBERT GRAY, D.D., LONDON.

'BLESSED are all they that wait for him' (Is 30<sup>18</sup>). To keep pace with the patience of God—to accept His methods which seem slow—to attune our impulsiveness to His time—to refuse man's hasty follies and wait for God, these are among the hardest lessons of the true way of life. We want a Kingdom that shall come suddenly and with out-

ward show. The Kingdom of God grows as a seed grows. It is planted in the hearts of men, and only brings forth its fruit in due season. Blessed are they that can wait for it.

This eighteenth chapter of Isaiah is, to begin with, an outpouring of reproach on the foolish and superficial counsellors of Israel who in haste and

panic wanted to call in the Egyptians to save the nation from its troubles. And the prophet saw clearly the utter futility of that policy. 'The Egyptians shall help in vain and to no purpose.' They did not really care for Israel. There was no hope in them. Israel's true strength was to be found in sitting still, and living out her destiny under God's control.

One can almost hear to this day the angry and frightened voices of the secular leaders. One can imagine what their press would have been like if they had had a press. 'This policy of waiting is madness. There is no time to waste. Our dangers are here, and now. Our sufferings are intolerable. Something must be done. Away with your prophesyings unless you can prophesy smooth things. Get out of the way, you men who talk about God and do nothing. Better oppression and violence, and even fraud, than all this merely religious quietness.' Then in another mood these men counselled flight. The prophet had told them, 'In returning and rest shall ye be saved: in quietness and in confidence shall be your strength.' But no, they would have none of it. No! We will flee upon horses. We will ride on swift camels. The passion for action was upon them. To sit still was to their neurotic and alarmed natures impossible. 'Let us do something, even though it be the wrong thing. This is no time for moral scruples. Abstract justice and respect for persons are all very well, but in times of crisis they must give way. Oppression and persecution are justified by necessities.' So they would talk, for they still talk like that. And amidst a frightened and suffering people they would have influence.

The prophet, on the other hand, was not alarmed. His spirit was not flurried, for he had kept in touch with God, and had the clarity of vision born of faith. Therefore he had to tell them that all their feverish policies would only bring disaster. They were willing to do wrong that they might clutch at safety, and he told them that they were like men building a wall of defence which would swell, and bend, and then break, bringing disaster on them. The dignity and profundity of a divine wisdom are to be heard in the prophet's words, 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.'

And the event most terribly demonstrated the truth of this prophet's words.

It is impossible not to feel the relevance of all this for our own day. For our times also are difficult times. Whole nations once more live in alarm. Whole classes are oppressed and angry.

Disaster seems to hover very closely over the Western world. Perplexity torments the average man and woman. Politicians know themselves unequal to their tasks. Even leading politicians endorse follies, knowing in their own hearts that they are follies.

And many are saying once again, 'This is no time for moral scruples. Rather is it a time for getting rid of all patient morality. The liberty of the individual is all very well, but the weapons of oppression are made necessary to-day by the perils of the State. Truth no doubt is a virtue, but telling the truth is a luxury which sometimes we cannot afford, and in political life is not always possible. The whole teaching of Jesus was no doubt beautiful, but it is not applicable to a world in the throes of post-war confusion. We need the strong man who can use iron tools and who will not hesitate to silence opponents.' And so violent men, who are themselves afraid, are having their day of folly, building walls that will bend and break. They talk bombast, but achieve nothing true. They declare themselves as saviours of society, and prepare disaster.

And once again those who wait for God and on God are described as futile people. Nervous and fear oppressed people think such waiting is mere folly. To go on simply doing right, maintaining justice, loving mercy, and believing in God seems to millions in this unbelieving century weak and unpractical. It must do so, for God is not a reality in their world. It must seem so to the man who is in a hurry and wants immediate results though they fade away to-morrow. For to curb our impatience to keep pace with God's patience needs a great learning. But still the Lord waits that He may be gracious. He will have mercy. He will be very gracious unto thee at the voice of thy cry. 'And though the Lord give you the bread of adversity, and the water of affliction . . . yet shall thine ears hear a word behind thee, saying, This is the way, walk ye in it . . . and the light of the sun shall be seven-fold when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' Blessed, then, indeed are those who can wait for God.

The story of Jesus is the supreme example of one who would not suffer Himself to be entangled in the world's hasty ways, who would use only God's methods, who was content to seem futile to the shallow minded of His day, and who achieved really permanent results. There were many who wanted Him to take immediate steps with the world's weapons. They would have liked to make



Him a king, and use the sword under His leadership. For they knew not what spirit He was of. I have often wondered whether He Himself was not at times tempted to employ the methods of compulsion. His heart must have bled, as no other heart has ever bled, when He heard of the oppressions of Rome in Africa and Asia. He felt with all the slaves and the plundered victims of Roman greed. Surely the impulse to use violence to overthrow these cruel men, and let their victims go free, must have been very strong at times. But no! He would not. He would wait for God, and meantime use only God's methods.

The ends of God are too good to be achieved in quick and easy ways. Divinely great results always grow. They cannot be manufactured.

One wonders whether all the apocalyptic excitement which was so common in the first century, and which affected so many Christians, was not in reality the creation of men's impatience with God's ordained ways. When those who walk the paths of love and sacrifice, eschewing war and its brutalities, none the less suffer year after year, how very natural it must be for them to long to see God interfere with violence to destroy their enemies, scatter their kingdoms, and save the elect. But God has not done so. The Kingdom grows first in the hearts of men, and then in time through them in the world at large.

Blessed are those who can wait for God.

There is another truth that finds expression through these words. The Psalms and prophets again and again speak of those who 'Wait on the Lord' and tell us how great are their rewards. 'I am told that an even better translation of the Hebrew would be to make the phrase read, 'Those who are silent toward God.' What is referred to in such verses is an attitude toward God in which we deliberately hold ourselves in a passive attitude—in a listening attitude, and so wait for what God may give us. To employ that attitude is one of the great secrets of spiritual health. It is so very possible for us to be over-active in our times of prayer. We make so much noise that we cannot hear what God would say to us. We keep our faculties so much on the stretch that we offer resistance to the divine influence, and remain fatigued.

There is a certain kind of rest attained through complete relaxation in the presence of God, which is essential to any continued spiritual health. By our articulate and verbal prayers we remain tied to the content of our lives. Such prayers relate to our temptations and our sorrows, and the needs

of our friends, and the urgencies of the time we live in. They *must* have a place in our devotional lives. But there is something else that we need. We need to pass away from all those intimate concerns, and from the world we live in, and be silent toward God. It is the relaxed soul that is the receptive soul. When Newman wrote, 'It is thy very energy of thought that keeps thee from thy God,' he gave expression to this truth. It is no doubt also true that energy of thought is the gift of God. But there are times when we do well to suspend that activity and simply listen.

Of the gifts that are given to those who thus wait I cannot fully speak, but some of them I know. I think the first is a restoring quietness. When the ripples that usually ruffle the surface of our inward lives have been allowed to subside the light of God can penetrate to the depths of our natures. And with that light there comes peace. Even in the midst of life's tempests that peace is open to those who wait in stillness. And it restores. Fret and worry, fear and irritation go, for the moment at least, and a man's spirit is restored with life. Especially does fear go—that commonest of modern torments. For the man who is aware that God is dealing with him can know no fear. His perfect love casts it out.

And then there will come illumination. Sometimes what we thought were problems disappear. In the light of God there is no other side to many a question. Once we become aware again of His values, we see what we must do, and that all other ways are poor. And even if complete illumination does not come, we at least see the next step we must take, and experience an impulse towards taking it. And so life is simplified. It had seemed too complicated altogether, and perhaps a multitude of earthly counsellors had made things worse. But to the waiting soul God sends direction, and forthwith that soul can go about his business in simplicity.

Above all other gifts comes the gift of new energy. That is the point that the Old Testament is most insistent about. 'They that wait on the Lord shall renew their strength.' And so it proves. We are tired because we live too near to life's distractions. We grow weary because the world wraps us round. But to the relaxed and waiting soul there come fresh waves of life. Strength comes by quietness, and so we live again.

There is no truth that men and women so need to learn to-day as this truth. For the strain of modern life in a confused and dangerous age is proving too much for millions. Their nerves give

way. Their hearts faint within them. Without God they walk in darkness, and having no sense of purpose or meaning in their lives they become the victims of deep inward weariness. Without God life is too much for man. Its temptations are too fierce, its sorrows too heavy, and its perplexities too many. So do men and women fail. But thrice blessed are those who wait on Him. They find the one perfect solution for life's problem; and for that deep inward longing that mystifies and torments us they find the one satisfaction. They may have to wait more than a little time. They may have to go on eating the bread of adversity. But in time they hear His word, and become aware of His love. And after that life holds no insoluble problem.

I find that all devotional quietness is suspect in some quarters. Religion that takes that form is disposed of as 'dope.' And the cry for action is very loud among such people. But they little know. What the world supremely needs is men

and women who have been made strong by such contact in secret with God. The victims of our age cannot help our age. But how shall we escape being victims except by escaping into God's eternal fellowship?

And those who think that by such contact with God men and women will be made disinclined for action, show that they do not know the God and Father of our Lord. For He is a God of action. He has a will that He calls men to do. There is a way in which He would fain make men walk. His servants are the bold. He sends out His own into a world that will not deal tenderly with them. And they who refuse action fall from His fellowship.

But those who act after waiting on God act with purpose. They are not the victims of popular clamour or of passing impulse. They have been shown a way, and they tread it with clear intent. They are the people the world needs. And God waits to create them, if we would but 'wait.'

## The Best Books on the Atonement.

By PRINCIPAL VINCENT TAYLOR, PH.D., D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE most useful way of treating this subject, I think, is to discuss some of the outstanding books on the doctrine rather than to supply what could be little more than a Bibliography. For practical reasons also it is necessary to limit the choice to British works and to foreign books which have been translated into English. Accordingly, the writings I propose to examine are those of R. W. Dale (*The Atonement*, 1875), H. Bushnell (*The Vicarious Sacrifice*, 1866), J. McLeod Campbell (*The Nature of the Atonement*, 1856), J. Scott Lidgett (*The Spiritual Principle of the Atonement*, 1897), R. C. Moberly (*Atonement and Personality*, 1901), J. K. Mozley (*The Doctrine of the Atonement*, 1915), J. Denney (*The Christian Doctrine of Reconciliation*, 1917), H. Rashdall (*The Idea of Atonement in Christian Theology*, 1919), F. C. N. Hicks (*The Fullness of Sacrifice*, 1930), G. Aulén (*Christus Victor*, 1931), and E. Brunner (*The Mediator*, 1934). Most of these books will be known to many readers of this article; but, even so, it is of advantage to discuss the distinctive contributions of these writers and their mutual relationships.

The need for such a study is practical as well as academic. No one can deny that the want of a clear and positive note in modern preaching is one of the most disquieting features in the religious situation of to-day, and that nowhere is this deficiency so apparent as it is in the doctrine of the Atonement. The only cure is hard thinking and a richer Christian experience; and, so far as the thinking is concerned, it is of essential importance to turn again to the Scriptures, the Christian experience itself, and the classical discussions of ancient and modern times.

In this article the books mentioned above will not be treated in the strictly chronological order. For many reasons it is best to begin with Dale's *Atonement*.

1. R. W. Dale. One advantage of making a beginning with Dale in studying modern views on the Atonement is that he sets out the teaching of Scripture in the greatest fullness. Again, in burning words he deals with the problem of penal satisfaction with the strongest desire to meet the ethical difficulties of the theory. If he fails, we





require to know where he fails and why, and above all we need to grasp for ourselves the religious aspects of the Atonement which were so living to this great teacher. Further, it is necessary to satisfy ourselves whether the oft-repeated criticism is just, that Dale leaves an unfilled gap between his first nine Lectures and his tenth, in which he discusses the relation between Christ and the human race.

The essence of Dale's theory is that Christ suffered in order to meet the demands of the Law of Righteousness which is 'alive' in God, and which requires that sin should be punished. If the penalties of sin are remitted, he argues, 'some other Divine act of *at least equal intensity*, and in which the ill desert of sin is expressed *with at least equal energy*, must take its place'<sup>1</sup> (391). The Atonement, as Dale sees it, is an alternative<sup>2</sup> to the punishment of sin, and it is provided when Christ, as the Moral Ruler of the human race, instead of inflicting punishment upon the sinner, endures penal suffering Himself. In substance, this is the result reached in Lectures VIII. and IX. Dale, however, is not satisfied with this view, and in Lecture X. he treats the original and ideal relation which exists between Christ and the human race. 'We truly live,' he says, 'only as we live in Christ' (419). 'Our highest life is derived from Him,' and it is out of this relationship to Christ that our relation to the Father arises. 'By no fictitious imputation or technical transfer, but, by virtue of a real union between the life of Christ and our own life, His relation to the Father becomes ours' (420).

Necessarily brief, this summary sufficiently discloses the problems with which a doctrine of the Atonement must deal. The central points are the relation of God to the Law of Righteousness, the exclusively retributive view of punishment, the idea of Christ's penal suffering, and the relation of men to Him. Of these the last two are the most important. It is no doubt true that Dale's account of the relation of God to the Law of Righteousness is inadequate. When he says that in God it is 'alive,' he is describing its character, not its ground, and although he denies that it is independent and supreme, his exposition tends to rest on this assumption. It is also fair to say that he fails to do justice to the disciplinary aspects of punishment. In

these points, however, his theory is capable of amendment. The vital questions are whether his conception of a representative and vicarious suffering, due to the penal consequences of sin, has permanent value, and whether he has sufficiently explained the relation of Christ to men. In answering the first question, a serious difficulty is the ambiguity of the word 'penal.' Mere transference of punishment to Christ is not Dale's thought,<sup>3</sup> but rather His submission to sin's penal consequences.<sup>4</sup> This is the act 'of at least equal intensity' of which he speaks, and it is a deficiency of his treatment that it is not discussed more fully. The same, I think, must be said of his examination of Christ's relation to man in Lecture X. The opinion of some scholars, that this Lecture is inconsistent with those which precede it, is probably mistaken. None the less, it is true that a closer discussion of Christ's representative relationship and of the doctrine of union with Him, as the Redeemer, would have added to the strength of Dale's great work. One leaves Dale asking the question, how Christ's submission to sin's penalties on behalf of mankind 'secured the destruction of sin in all who through faith are restored to union with Christ' (434).

2. H. Bushnell. Dale's *Atonement* has been treated more fully than will be possible in the case of the remaining works discussed in this article, because it is necessary to bring out the essential elements in the doctrine. In turning to Bushnell's *Vicarious Sacrifice*, we move backwards to a period eleven years earlier, when cruder theories of penal satisfaction still haunted the mind. It is this fact which accounts for the vigour with which Bushnell rejects the theory that Christ died to satisfy the justice of God. As opposed to such a conception, the thought of Christ, both in His life and death as the Moral Power of God is put forward with a warmth of conviction which conveys an almost irresistible appeal. Bushnell sees far more in Christ's sacrifice than a revelation of the love of God; he sees 'a cross in God before the wood is seen upon Calvary' (35). 'Nay,' he says, 'if we will let our plummet down to the bottom of this great sea, the cross of Jesus represents and reveals

<sup>3</sup> Dale does not teach that sin was imputed to Christ (Preface to 7th ed.), nor that Divine mercy was opposed to Divine justice (357).

<sup>4</sup> J. K. Mozley (179) well observes that there is much in Dale's treatise which recalls Grotius and also the theory of *acceptilatio*, that Christ's sufferings were accepted in place of, or as of equal value with, the actual penalties of sin.

<sup>1</sup> The italics are mine. The figures in brackets, apart from dates, refer, throughout the article, to the works mentioned at the beginning.

<sup>2</sup> 'If God does not assert the principle that sin deserves punishment by punishing it, He must assert that principle in some other way' (391).

the tremendous cross that is hid in the bosom of God's love and life from eternity' (259). This conception of the Atonement as the revelation of the suffering love of God has strongly influenced later writers, as may be seen in the works of C. A. Dinsmore<sup>1</sup> and H. M. Hughes,<sup>2</sup> and in a symbolical sense in H. Rashdall's *Idea of Atonement*.<sup>3</sup> There are also hints and suggestions, never fully worked out, of other ideas. It is fully evident, for example, that dissatisfied as he was with theories of penal substitution, Bushnell was haunted by the conviction that an element of essential value lay behind those theories, and to this persuasion he endeavoured to do justice, with little success, in his *Forgiveness and Law* (1874). Even in *The Vicarious Sacrifice* he speaks of Christ as 'my sacrifice,' who 'opens all to me.' 'Beholding Him,' he continues, 'with all my sin upon Him, I count Him my offering, I come unto God by Him and enter into the Holiest by His blood' (461). This, it may be said, is the language of religion rather than of theology, but it indicates a point of view which calls for fuller consideration than Bushnell was able to give to it.

3. J. M'Leod Campbell. Although *The Nature of the Atonement* was written nearly twenty years before Dale's *Atonement*, it is in many ways more modern in outlook and treatment, and for this reason it is best to refer to it at this point. Dr. J. H. Leckie has well described it as 'a book which stands alone in theological literature for its combination of speculative daring, searching analysis, and mystical vision with profound religious feeling.'<sup>4</sup> Many, I think, will agree with his opinion that the impression it makes upon a sympathetic student is 'one that cannot be effaced.' Campbell's literary style is very trying to a modern reader, but the long and involved sentences often have a beauty of their own and are occasioned by the writer's anxiety to express deep and novel thoughts as fully as possible. His polemic against the theory of vicarious punishment is crushing and decisive. 'Let my reader endeavour to realize the thought. The sufferer suffers what he suffers just through seeing sin and sinners with God's eyes, and feeling in reference to them with God's heart. Is such suffering a punishment? . . . There can be but one answer. . . . I find myself shut up to the conclusion, that while

Christ suffered for our sins as an atoning sacrifice, what He suffered was not—because from its nature it could not be—a punishment'<sup>5</sup> (117). So shattering is Campbell's attack that one needs to make a resolute effort to appreciate the truth of Moberly's observation, that 'punishment' need not mean retributive vengeance, and that, while it is one thing to deny Christ's sufferings were penal in this sense, 'it is another and more doubtful matter to deny that they can be called penal in any sense at all.'<sup>6</sup> As is well known, Campbell substitutes for the theory of vicarious punishment the thought of a vicarious repentance which Christ as the representative and complete man was able to offer for men. 'That oneness of mind with the Father, which towards man took the form of condemnation of sin, would in the Son's dealing with the Father in relation to our sins, take the form of a perfect confession of our sins. This confession as to its own nature must have been a perfect Amen in humanity to the judgment of God on the sin of man' (135). It is easy to reply that no one but the sinner can repent and to say that Campbell replaces a legal by a moral fiction, but it is certain that such retorts do little justice to the subtlety and truth of his thoughts. Campbell had no thought of suggesting a substituted repentance, and he strongly maintains that Christ's offering was accepted by the Father entirely with the prospective purpose that it is to be reproduced in us. It is in the working out of this thought, rather than in his psychology, that his discussion proves wanting. Perhaps there is a touch of complacency in Moberly's claim that the results might have been different 'had he been born and bred within the range of all that (as it were) instinctive conception and consciousness, in relation to sacramental communion, which characterizes the best and deepest tradition of the Catholic Church';<sup>7</sup> but, in the light of subsequent teaching in relation to the Atonement, it is a very acute observation.

4. J. Scott Lidgett. The most notable feature in *The Spiritual Principle of the Atonement* is the author's emphasis upon the combination of the doctrine of the Fatherhood of God with the thought, indicated in the sub-title, of the Atonement 'as a Satisfaction made to God for the Sins of the World.' Undoubtedly this work belongs to the classical literature of the doctrine. It is not a book to which justice can be done by quotations, but with this qualification in mind, its character is revealed in the following passages: 'Our Lord in His death

<sup>1</sup> *The Atonement in Literature and Life*.

<sup>2</sup> *What is the Atonement?*

<sup>3</sup> Pp. 450-454.

<sup>4</sup> See THE EXPOSITORY TIMES, xl. 202. Dr. Leckie's article is extremely valuable not only for its account of Campbell's book, but also for its information regarding the author's life.

<sup>5</sup> The italics are Campbell's.

<sup>6</sup> *Atonement and Personality*, 398.

<sup>7</sup> *Ibid.*, 409 f.



fulfilled all the conditions of filial satisfaction. He "tasted" to the full of those penal conditions which reveal the wrath of God against sin; He made them, by His perfect self-surrender, the means of perfecting His fellowship with the Father, the consummation of His obedience, His homage to that law of righteousness of which sin is the transgression" (282). "His relationship to the human race, and His consequent Incarnation, enabled Him, and Him alone, to *give complete expression*, under our penal conditions, to the submission of mankind to God, to make reparation to His law, and to put away sin from man" (378). In these passages, which cannot, of course, be rightly appraised apart from that close discussion by which they are supported, all the characteristic notes of the book appear—the emphasis upon the Fatherhood of God and the Son's filial consciousness and representative relationship to mankind, and the recognition of a penal aspect and a redemptive purpose in the sufferings of Christ. Equally marked, in the later sections of the book, is the stress laid on faith-union with Christ as a necessary element in the redemptive process. Faith in Christ, it is argued, makes His death *our* sacrifice. "That which Christ uttered to God in His death, we by faith utter in Him. All that the cross meant of surrender to God, of honour to the law of righteousness, of repudiation of transgression, becomes by our faith the object to which our repentance and consecration are joined, and *in which they are perfectly expressed to God*"<sup>1</sup> (407 f.). This conception of faith as the means whereby we become one with Christ in His submission and self-oblation, is being developed increasingly in the best modern attempts to restate the doctrine of the Atonement.<sup>2</sup>

5. **R. C. Moberly.** There is little need to-day to commend the beauty and suggestiveness of Moberly's *Atonement and Personality*. The reading of it is a liberal education in theology in general. The central conception of representative penitence is closely related to M'Leod Campbell's theory. Moberly's principal criticism centres on Campbell's account of the relation of Christ to humanity. "His confession of our sins before the Father," His "dealing with the Father in relation to our sins," are phrases which do *not* rise to the truth that in Him "to confess" was "to be"<sup>3</sup> (405).

<sup>1</sup> The italics are mine.

<sup>2</sup> It is probable that Dr. Lidgett would give greater prominence to-day in the doctrine of the Atonement to the faith-union which is made possible in the Eucharist than appears in *The Spiritual Principle of the Atonement*, written forty years ago.

Moberly prefers to say that Christ "confessed the sin of humanity by *being* the very manifestation of humanity, in its ideal reality of penitential holiness, before the Father" (*ibid.*). It cannot be said, however, that Moberly was particularly happy in his choice of the phrase, "not generically, but inclusively, man" (86), in describing the relation of Christ to humanity; although he is careful to say that there is no such thing as "impersonal humanity" (93), and also to affirm that Christ is not so much God *and* man, "as God in, through, and as, man" (96). It is, however, not in subtleties of this kind that Moberly has left an influence still deep and far reaching, but rather in his challenging conception of penitence as possible in its perfectness only in the personally sinless, and, above all, in his use of this idea in his presentation of the Atonement. There is a moral elevation in his words which frequent quotation does not dim. "He, then, on the Cross, offered as man to God, not only the sacrifice of utter obedience . . . but also the sacrifice of supreme penitence, that is, of perfect will-identity with God in condemnation of sin, Himself being so self-identified with sinners, that this could take the form of the offering of Himself for sin" (129 f.). "He did, in fact and in full, that which would in the sinner constitute perfect atonement, but which has for ever become impossible to the sinner, just in proportion as it is true that he has sinned" (130). Even those who cannot accept this presentation of the doctrine are bound to recognize the sublimity of its picture of a Redeemer who "voluntarily stood in the place of the utterly contrite—accepting insult, shame, anguish, death."

Moberly himself has pointedly stated the common objection brought by his critics in his assertion that Christ consummated penitence in Himself, "not in the sense that they (men not penitent) were not to repent, or that His penitence was a substitute for theirs" (283), and he seeks to meet this difficulty by the doctrine of the Holy Spirit, which is the Spirit of Christ, at work in the hearts of men, and by his exposition of the meaning of the Church and the Sacraments. The one essential significance of sacramental ordinances, he maintains, is personal union with Christ (258), and sacramental communion is "vainly material" if it is not mainly conceived as "an aspiration and growing onwards towards oneness of character and spirit with the Crucified" (271). No one has done more to reveal the true place of the Eucharist in the doctrine of the Atonement, and to show how its objective and subjective aspects are combined in the experience of union with Christ.

6. **J. K. Mozley.** Mozley's *The Doctrine of the Atonement* is useful as a convenient summary of the history of the doctrine,<sup>1</sup> and is particularly valuable for its concluding chapter, modestly described as 'Towards a Doctrine.' In spite of the tendencies of the pre-War period, Mozley tries to find room for the penal aspect of the Atonement. He does not think that we need shrink from saying that Christ bore penal suffering for us and in our stead. He sees the strength of the theory in the sanctity with which it invests the moral law, and its weakness in the fact that so often 'the reparative act fails to find any true link with the guilty persons and race who are the occasion of it' (210). A writer who says that we cannot dispense with the point of view which finds notable expression in the works of Dale, Denney, and Forsyth, and which is assumed in the soteriological teaching of the Roman Catholic Church, is worth reading, and it is a matter for regret that the scope of his book does not permit him to develop his thoughts more fully. It is evident, however, that he looks for the 'link' of which he speaks in Eucharistic worship. 'We worship Him,' he says, 'for what He is, and in that which He is lies that which He has done' (221).

7. **J. Denney.** Denney is mentioned at this point because, while his *Death of Christ* was written so long ago as 1903, his ripest thought appears in his *Christian Doctrine of Reconciliation*, published after his death in 1917. As the title suggests, the central conception is that of reconciliation between God and man. Throughout his life as a teacher of theology, Denney remained convinced that any worthy doctrine of the Atonement must do full justice to the moral order, and it is no matter for surprise that in this work he maintains 'that it is divinely necessary' 'that sin, in the very process in which it is forgiven, should also, in all its reality, be borne' (161). The inevitable reactions of the moral order are nothing, he holds, if they are not retributive, although this does not prevent them from being disciplinary and reformatory. In harmony with this belief, the sufferings of Christ are interpreted as penal, not because He is the object of the divine wrath, but in the sense that in that dark hour He had to realize to the full the divine reaction against sin in the race in which He was incorporated, and that without doing so the sternest He could not have been the Redeemer of that race from sin, or the Reconciler of sinful men

to God' (273). The way in which the reconciliation avails and becomes effective for men is faith, which is self-abandonment, unreserved and unconditioned, to the sin-bearing love which appeals to us in Christ. 'Faith,' writes Denney, 'freely and passionately identifies the sinner with the sin-bearer, absorbing into itself all His attitude in relation to sin: this is the only union with Christ of which experience has a word to say' (305). Denney's works abound in fine passages of this kind. Needless to say, his affiliation with Pauline thought is close and constant. 'It is not historical scholarship,' he says, 'that is wanted for the understanding of him, and neither is it the insight of a genius: it is despair' (180).

8. **H. Rashdall.** Quite different from any of the works already noticed is *The Idea of the Atonement in Christian Theology*. The greater part of it consists of a study of the history of the doctrine extending to the Reformation period. A final chapter discusses 'The Truth of the Atonement.' Rashdall's view is that of Abelard, as formulated by Peter the Lombard: 'So great a pledge of love having been given to us, we are both moved and kindled to love God who did such great things for us; and by this we are justified, that is, being loosed from our sins we are made just. The death of Christ, therefore, justifies us, inasmuch as through it charity is stirred up in our hearts.' The only doctrine, he declares, which can be traced back to Christ Himself is 'the simple doctrine that His death, like His life, was one of self-sacrifice for His followers, and that such a death of self-sacrifice would be a continuation of that spiritual service of the brethren to which His life had been devoted' (45). Rashdall's criticism of the substitutionary theory of the Atonement is trenchant. He objects that it is based on a literal interpretation of the Fall and the retributive view of punishment; that it involves the punishment of the innocent in place of the guilty, or the theory of the inclusive humanity of Christ, or 'a sort of emotional identification of the Christian with Christ'; and that it implies 'the meritoriousness of credulity and the sinfulness of honest doubt,' and is 'absolutely inconsistent with the teaching of Christ.' It is for the modern student, after reading pp. 420-431 of Rashdall's work, to say whether these objections are formidable. It is interesting to note that R. S. Franks, who holds a similar view of the Atonement, does not regard the book as a satisfactory defence of Abelardian doctrine.<sup>2</sup> He points out that Rashdall does scant justice to the fully developed theories of

<sup>1</sup> For the history of the doctrine see also the commendable work of R. S. Franks, *History of the Doctrine of the Work of Christ* (1918).

<sup>2</sup> *The Atonement*, xi. f.



mediæval scholasticism and of Protestantism, and he refers to the want of proportion between the historical and the constructive sections. To this criticism may be added Rashdall's almost scandalous treatment of the sayings of Jesus and his inability to perceive the greatness of Pauline teaching. In view of its great influence, *The Idea of Atonement* should be carefully studied by the modern student, but I think it is not unkind to say that its chief service is the desire it begets for something richer and better.<sup>1</sup>

9. **F. C. N. Hicks.** In any survey of the most important theological works of the last seven years *The Fullness of Sacrifice* deserves a prominent place. While largely concerned with Eucharistic theology, it gives considerable attention to the doctrine of the Atonement, for Dr. Hicks is concerned to show that 'it has been from the gradual departure from the original conceptions of sacrifice that a great part, if not all, of the eucharistic controversies of the last four centuries, and some, at least, of our present-day difficulties about the Atonement, have arisen' (v). The equation 'sacrifice=death,' he believes, represents a fundamental error which led the theologians of the Reformation to speak of the Cross as in itself the supreme Sacrifice, and holders of 'Catholic' doctrines to represent Christ's Sacrifice as daily repeated on the altar. The true Biblical conception of sacrifice, as Dr. Hicks sees it, includes (1) the surrender of life, (2) the offering of life so surrendered, and its transformation in God's acceptance, and (3) the union between God and man, by communion in the life so transformed. His argument is that the Atonement and the Eucharist should be understood in the light of these ideas, the Eucharist being 'an integral part, for us on earth, of the One Sacrifice in its fullness' (346). It is obvious that these fascinating suggestions, which are offered as an *eirenicon* in the Eucharistic controversy, call for the most serious consideration, since they include within a single conception ideas which have been fatally sundered. They represent a culminating point in the tendency, already noticed in this article, to bring the Eucharist into close connexion with the doctrine of the Cross, a tendency which can be seen, not only in the writings of British scholars, but also on the Continent in the discussions of Rudolf Otto<sup>2</sup> and of Joachim Jeremias.<sup>3</sup> As yet, Dr. Hicks' book has not

received the discussion it deserves. Principal Franks doubts whether so complete a *rationale* of sacrifice can be established as the Bishop supposes, entrenches himself behind Protestant ramparts, and objects that, not life, but *love*, is the supreme word in Christianity.<sup>4</sup> The truer criticism to which Bishop Hicks is exposed is that, after working out an argument which leads to the conclusion that the Eucharist is a means of participating in the power of Christ's self-offering, he maintains that 'the Body and the Blood of the Eucharist are the Body and Blood of the glorified, not the crucified, Christ' (347). This view imposes a meaning on the words of Institution which they cannot bear, and interprets the phrases 'my body' and 'my blood of the covenant' as spiritual entities rather than as metaphorical expressions for the life of Christ surrendered in death and offered for men. When, however, every just criticism has been made, *The Fullness of Sacrifice* is a great work, informed by a beautiful spirit of charity and marked by keen intellectual insight and rich spiritual power.

10. **G. Aulén.** G. Aulén and A. Nygren are two of the leading representatives of the modern Swedish school of theologians, and for this reason, as well as for its challenging thesis, Aulén's *Christus Victor* is a work of great interest and importance. Over against the rival claims of the Latin or forensic theory and the Humanist or exemplarist theory, Aulén vigorously supports what he calls the 'Classic' view of the Atonement, which represents the Cross as the victory of Christ over sin, evil, death, and Satan. The weakness of the argument is that, although the 'Classic' view prevailed in the Church for a thousand years, it represents only one aspect of the work of Christ, and covers some, but not all, of the sayings of Jesus, not to speak of the teaching of St. Paul and other New Testament writers. The strength of the book is the emphasis it lays on the Atonement as supremely the work of God, not man, and the valuable account it gives of the views of Luther.

11. **E. Brunner.** In spite of the two Forewords by J. K. Mozley and H. R. Mackintosh, Brunner's *Mediator* has not yet won a favourable reception among British readers,<sup>5</sup> but I believe that a second reading, guided by a fuller knowledge of Brunner's methods, does much to alter first impressions. While progressive, the argument is spiral, in a way which many readers find trying. Moreover, with an almost prophetic fervour, Brunner makes his

<sup>1</sup> For a stronger presentation of this theory see the important article of C. H. Valentine, 'Redemption by Revelation,' *THE EXPOSITORY TIMES*, xlv. 119-124.

<sup>2</sup> Cf. *Reich Gottes und Menschensohn*.

<sup>3</sup> Cf. *Die Abendmahlsworte Jesu*.

<sup>4</sup> Cf. *The Atonement*, xii-xv.

<sup>5</sup> See the severe criticism of R. S. Franks, *The Atonement*, 95.

points without staying to add the necessary qualifications. In the long section on 'Reconciliation' (435-546) these characteristics are especially evident.

Brunner denies that the sinner can ever repent in proportion to his sin. 'There are no human conditions,' he says, 'in which we have a right to expect that God will forgive us as a matter of course' (447). Forgiveness comes as a free gracious gift, in such a way that the holiness of God and the logical demands of the penal order' are maintained. How challenging Brunner can be is seen in his declaration that the divine judgment on sin is not educative and paternal, 'but the punishment meted out by a master, the punishment of a sovereign inflicted on a rebellious subject' (464). He is far, however, from setting at variance mercy and justice. 'The Cross,' he says, 'is the only possible way in which the absolute holiness and the absolute mercy of God are revealed together' (472). It is a peculiar merit of his exposition that he does not believe a purely forensic theory to be adequate: the 'ritual idea' is also necessary, since the death of Christ is an expiatory sacrifice. The initiative, however, is divine. 'God alone can make this sacrifice. He alone can expiate, can "cover" guilt as though it had never been; He alone can stop up the hole, fill up the trench; for there is something infinite about sin' (482). Brunner's submission is that God reconciles Himself in Christ the Mediator.

It is when Brunner describes how the Atonement becomes real in religious experience that he is most helpful. 'The state of the Christian,' he says, 'is one of "confident despair."' 'All these inner moods and feelings as they rise and fall toss like the waves of the sea over an immovable sheet of rock, upon which these words are clearly inscribed: I belong to Christ, in spite of everything. In spite of myself, in spite of my moods and feelings, in spite of all my experience of my own impotence, even in the sphere of faith. I belong to Christ not because I believe in Him, but because of what Christ has said, through the Word which God has spoken to me in Him, the Mediator'" (526). Especially interesting to British readers are passages which recall the views of Campbell and Moberly. If we could repent as we should no atonement would be needed, for then repentance would be atonement' (534). 'Only "in Christ," and indeed in the Cross of Christ, can we really repent' (*ibid.*).

It is obvious from this rapid survey that Brunner's

teaching is not a closely wrought theory. Indeed, he begins by observing that the Cross is 'the central mystery of the scriptural Gospel,' while urging that the word *Mysterium* must not serve as an *asylum ignorantiae* (436). No one who reads his book with sympathy can fail to recognize that Brunner has seen deeply into the secret of the Cross, even if it is necessary to say that in many points he is not convincing. His *Mediator* is an invaluable discipline for the theologian and the preacher of to-day.

12. It is not possible, within the scope of this article, to discuss other important works in detail, and it is with regret that I have not been able to include Ritschl's *Justification and Reconciliation* (Eng. tr., 1900). Room perhaps ought also to have been found for H. R. Mackintosh's *The Christian Experience of Forgiveness* (1927), and for the interesting volume of essays entitled *Atonement in History and Life* (1929), edited by W. L. Grensted. Another work of great interest and importance is W. F. Lofthouse's *Altar, Cross, and Community* (1921). Among recent writers R. S. Franks has added to his monumental *History of the Doctrine of the Work of Christ* (1918), the Dale Lectures for 1933, *The Atonement*, in which he seeks to strengthen the Abelardian theory by using the method of Anselm in *Cur Deus Homo*. In *Christ and His Cross* (1936), W. R. Maltby has shown that in dying Jesus dedicated Himself utterly to the recovery of men. Other recent books which treat the doctrine in various ways are E. S. Waterhouse's *What is Salvation?* (1933), the Bishop of Gloucester's *The Atonement* (1935), J. S. Stewart's *A Man in Christ* (1935), and C. N. Moody's *Christ For Us and In Us* (1935). Reference should also be made to the chapters on the Atonement by W. H. Moberly in *Foundations* (1912, pp. 265-335), by K. E. Kirk in *Essays Catholic and Critical* (1926, pp. 247-278), and by Archbishop Temple in *Christus Veritas* (1924, pp. 253-273); and to the articles of C. J. Wright and J. G. Riddell in THE EXPOSITORY TIMES (xlvii. 155-160, 246-250, 327-332). In spite of so much that is valuable in these and other discussions, it is evident that the field is still open for theologians to do for this generation the work accomplished for their day by M'Leod Campbell, Dale, Denney, Moberly, and Scott Lidgett. The Cross still stands as a centre of perennial fascination to reverent Christian thought and an irresistible attraction to the wonder and devotion of sinful men. 'And I, if I be lifted up from the earth, will draw all men unto myself.'



## In the Study.

### *Virginitus Puerisque.*

#### Treasures in Heaven.

BY THE REVEREND O. MORDAUNT BURROWS,  
M.A., B.D., EPWORTH.

'Lay up for yourselves treasures in heaven.'—  
Mt 6<sup>30</sup>.

EVERY one gets bitten by the collecting craze. When we are boys and girls it is cigarette cards or foreign stamps, and when we are grown up it is old furniture, pictures, or valuable china. It is an old, old habit and arises from something deep down in human nature which clever people give a name to and call the 'acquisitive instinct'—the instinct that makes us want to acquire or get things. It isn't a bad thing, but like most human desires it needs to be very carefully watched I think.

The Lord Jesus noticed how people used to collect things in His country—mostly food or clothes or jewels, which make up an Eastern's wealth—and He gave them a word of warning. 'If you hoard up too much food, it will decay,' He told them. 'If you hoard up more clothes than you can wear, the moths will eat them: and if you pile up a hoard of jewels, thieves will try to steal them.' 'It is far better,' He said, 'to store up treasures in heaven—nothing can spoil *them*, nor can any one take them from you.'

But how can we do that? What did He mean?

Well, there is a story of a very wealthy lady who had been very mean and selfish; when she died and went to heaven an angel met her to guide her to her new home. Along they went, past great mansions set among lovely trees, with green lawns and beautiful gardens. 'Ah!' she thought, 'one of these must be mine.' But no, the angel never stopped; on and on the angel led her until at last they stood before a very miserable house in a very ordinary little street—'That is yours,' said the angel.

Oh, how indignant the great lady was! 'I have never seen such a miserable little hovel,' she burst out angrily, 'surely you have something better for me than that!' 'I fear that is the best we could build with what you sent up,' replied the angel. Treasures on earth, but no treasures in heaven, you see.

Now then, what are the treasures, do you think, that we can take with us or send on ahead? Earthly treasures to most people mean £ s. d., pounds, shillings, and pence—copper, silver, and gold, don't they?

Well, heavenly treasures begin with exactly the same letters, so it is going to be easy for us to remember them—CSG—CSG—copper, silver, and gold. And let us begin with the most important just as we do in money sums, because if your pennies' column is wrong it puts everything else wrong too. C stands for—copper, did I hear somebody say? No, no, it is heavenly treasure we are thinking of now.

1. C stands for Character. In this world people are often judged by what they have: in heaven we shall be judged by what we are, by our characters: whether we are industrious or lazy, mean or generous, kind and helpful, or grumpy and selfish. It is what we are that will count, and not what we have pretended to be. A Christ-like character is certainly something we can leave behind on earth as a fragrant memory, but it is something we can take with us, a treasure in heaven.

2. S stands for Service. Have you ever heard of Biddy's pig? It belonged to Mrs. Biddy Flaherty and it meant a great deal to her; indeed, it meant her breakfast and her dinner and her supper for months and months. One day it died and in came the neighbours one after another to condole with her: 'Ah! Mrs. Flaherty, sure and it's sorry I am,' they said, and went out again. At last Biddy got a bit tired of it, and taking her little money box off the mantelshelf she shook it under her visitor's nose and snapped out, 'How much are ye sorry?'

What we are counts, and so does what we do, especially what we do for other people. 'I am among you as he that serveth,' said Jesus, and if our characters are Christlike we shall not be able to help showing it in 'little nameless, unremembered acts of kindness and of love.' And what is more, we shall find them stored up for us, a treasure in heaven.

3. G stands for—what do you think? Well, G stands for something which other people send up for us—their Gratitude: that is, of course, if we have earned any. Many of those whom we help on earth are not grateful, I know; and anyway we don't do good turns for our fathers and mothers and friends just to have the pleasure of hearing them say, 'Thank you,' do we? But what we do for others for Jesus' sake and for love of Him, He at least is grateful for. Will not His thanks and His look of gratitude be just the greatest of all treasures that could possibly be awaiting us in our Father's home?

### The Power of God.

BY THE REVEREND STUART ROBERTSON, M.A.,  
LISBON.

'With God all things are possible.'—Mt 19<sup>26</sup>.

Take man by himself alone, with nothing to depend on but his own muscles. What is he? A very poor affair! A flea can outjump him; a fox can outrun him; he has neither the scent of a dog, nor the sight of a bird, nor the hearing of a hare, nor the strength of a horse. He is just the feeblest of animals.

Yet he has built the *Queen Mary* and the Forth Bridge, dug the Suez Canal and the Panama Canal, and raised the Pyramids. He works hard iron as if it were putty, cuts steel like cheese, erects skyscrapers towering to the sky, and flies in the air himself at three hundred miles an hour, faster than the swiftest bird.

How does he do it? By joining hands with the great forces of Nature. With them he can do what he could never have done alone. At first he was a naked savage, half-clad in skins or grasses, eating his food raw, living in caves, like other beasts in their dens. Then he found out Fire, and with Fire he did a whole lot of new things—cooked his food, burned out tree-trunks to make canoes. Next he discovered Iron, and with Fire helping he made tools, and with them he cut wood and stone and began to build houses and cities.

Next he discovered Steam, and with Steam he made steam-engines and steam-hammers, and increased his strength a thousandfold; and things like the Forth Bridge and the *Queen Mary* began to be possible. What were once wild dreams and impossible miracles became facts.

Then he discovered Electricity, and with telephones and telegraphs and wireless sent his messages flashing round the world, and his voice—such a little voice! that, by itself, couldn't carry a mile—sounding to the ends of the earth. Petrol engines gave him speed on the roads and power to fly in the air. All sorts of impossible things had become possible because he had joined hands with these great forces. They had been there all the time, waiting to be discovered, and used. He didn't make them; they were God's gifts.

Now there is a greater force still waiting to be used, which can make possible for us things that are impossible for us without it, and bring things that we feel are beyond our reach, within our reach. It is the power of God in Jesus Christ.

Jesus calls us to do very difficult things, so difficult that we say they are quite impossible.

We are to love our enemies. We are to deny ourselves. We are to be perfect as God is perfect. We say 'it's impossible. It just can't be done.' Like Aunt Chloe in *Uncle Tom's Cabin*, we say, 'Lor! it's too tough.' And so it is, for us alone. But Jesus says, 'With God all things are possible,' and that doesn't mean just that anything is possible for God—which of course is true—but that things that are impossible for us without God become possible for us along with God. Alone, we can't; along with God, we can. We need not go on in our strength alone, trying to keep the high commands of Jesus and failing all the time until we give it up as hopeless. Just as God put these mighty forces of Fire, and Steam, and Electricity in the world so that man with them might do wonderful things, so He sent Jesus Christ who is 'the power of God,' that with Christ man might do even more wonderful things. He can conquer his temptations and tread evil underfoot. He can build up that wonderful thing called 'character' into the likeness of Christ. He can make that new and happier world we all long to see, where there shall be no more war and injustice and cruelty, if only he will join hands with this mightiest force of all. 'Without me,' Jesus says, 'you can do nothing'; and it's true. But one of His apostles said, 'I can do all things through Jesus Christ who makes me strong.' And so can you.

### The Christian Year.

PASSION SUNDAY.

#### The Cry of Desolation.

'My God, my God, why hast thou forsaken me?'  
—Mt 27<sup>46</sup>.

This Word from the Cross is the supreme instance of the comforting honesty and utter frankness of the Bible. So Elizabeth Barrett Browning:

Yea, once, Immanuel's orphaned cry His universe  
hath shaken—

It went up single, echoless, 'My God, I am forsaken!'

It went up from the Holy's lips amid His lost  
creation,

That, of the lost, no son should use those words  
of desolation!

A long space of time intervenes between the Third and Fourth Words. The first three Words were spoken before the darkness, a word of forgiveness, a word of promise, a word of consolation. The first three had all to do with His fellow-men: the last four all with Himself and God. Now the



mysterious separation of soul from body is approaching: foes and friends and dear ones even have gone beyond the power of the failing spirit to remember, and the Sufferer is alone with God. We have come to the final stage of the Passion. In all the universe there is but God and Himself. These are hours of silence and darkness and suffering such as 'we may not know, we cannot tell.' Suddenly out of the darkness there stabs the silence a great and bitter cry, so terrible, so unforgettable, that even those who did not understand the dialect remembered the strange tones: 'Eli, Eli, lama sabachthani.' They recorded it so, a rough rendering of the Hebrew, because they could never get the sound of those tones out of their ears all their days.

We are indeed upon holy ground here. This Word, unlike those immediately preceding it, was addressed to God, not men; and we can never expect to understand all that that cry meant. But something we can understand. This is the crucifixion in the Crucifixion. This the torment of the soul, compared to which the torture of the body was as nothing. It is amazing how much a human being can endure in the way of physical distress when he is persuaded that his toil is directed to a worthy goal. It is anguish of the mind that makes desolate and hopeless the soul.

There is no need to make an undue mystery out of this cry of agony. This is the most awful result of sin, that in the end it triumphs so terribly that it seems even to have made an end of God. And remember, in that terrible word of the Apostle, that our Lord was *made sin* for us, who knew no sin. Think of the many to-day who tell us that God has gone from them. Belief has left them. 'Going to church? You're joking!' exclaimed in astonishment a member of a country-house party to a fellow-guest who had announced his intention of worshipping on the Lord's Day morning. 'There is no one to meet there.'

We were blind to the havoc sin was causing in our own life and in the life of the nations. There was a gradual shedding of the old restraints in religion and morals. There was loss of fine feeling, and the sense of responsibility, loss of honesty and brotherliness. These things did not move us as they should have done. Now there comes the last stage when men seem to have lost even their faith in any God at all. No Church, no religion, no God. We may have yet to go through such unutterable depths before Resurrection can come. Thank God to-day that He who was made sin for us didn't play at redemption, but tasted the whole terrible business so thoroughly that He reached that depth

where sin can plunge us, when we even wonder whether there is a God at all who sees or cares, and when our very prayer becomes a kind of confession of agnosticism.

The writer of the Epistle to the Hebrews picked his words with deliberation when he said that One like that was able to save *to the uttermost*. *Panteles* is a compound word in the Greek, bringing everything within its sweep. All and End. And if we live to see it, and when and if the worst comes to the worst, and sin works out its utter catastrophic destruction; when the Church is condemned as a useless anachronism, when men say that religion can do nothing for the world, that faith is a delusion—there, amid the ruins of the universe men will find the Cross at the heart of it all, and the Man Christ Jesus able to save and help them, and able to restore all things according to His mighty power. For all this, and more if we can imagine more, is summed up in the experience voiced in that shattering cry: 'My God, my God, why hast thou forsaken me?'

And now that we have assured ourselves afresh that we really have a gospel for an age of doubt, a gospel for a time of transition, a gospel for a desperate world, a gospel for a sinful soul, let us draw near this wondrous Cross, remembering always that there is darkness over it which our finite senses can never hope to pierce. And yet we can understand something of the mystery.

We must bear in mind what our Saviour had said the previous night to His disciples when He was seated with them at the Last Supper. There He was conscious that His dark hour was approaching. He told them quietly that He was well aware that He would have to face this dread experience alone, for they would fail Him, 'yet I am not alone, for the Father is with me.' It was in that confidence He was strong. And now! 'Why hast thou forsaken me?'

This was the most unkindest cut of all;  
... then burst his mighty heart;  
Then I, and you, and all of us fell down.

Forsaken by the fickle populace it mattered not, for He had still His Father. Forsaken by the twelve picked comrades He was not alone, for the Father still was with Him. But now the hand that had held and upheld Him all along was withdrawn just when His need was greatest.

We know that in that awful moment Jesus was not really forsaken! that He was never nearer and dearer to the heart of His Father and to all the generations of the good and the great than in

that moment. We know that even before death came to Him assurance came also, so that later His words were words of quiet trust and confident victory. But He did taste the bitterness of death and the sinfulness of sin for every man, so that none could ever get beyond His understanding and His power to save.

We want to hear from the lips of Him we follow that confident, 'Verily, verily, I say unto you.' But sometimes we want to hear Him say what we are so often driven to say, 'My God, why?' How often we have asked it. Beside a sick-bed; at a graveside; in brooding over something denied or taken away—something that seemed so good and true and worthy, so honouring to the Father, so utterly right and surely pleasing in His sight.

'But indeed it is into the most earnest and delicate souls that this despair is likeliest to slip. The ignorant, the frivolous, and the time-serving are safe from it; for they are well enough satisfied with things as they are. Callous minds learn to be content without explanations. . . . All the millions of Whys which have risen from agonised souls, jealous for the honour of God but perplexed by His providence, were concentrated in the Why of Christ.'

We remember the words of George Tyrrell, who struggled for faith, always loyal to his vision. 'To believe that this terrible machine world is really from God, in God, and unto God, that through it and in spite of its blind fatality all things work together for good—that is faith in long trousers; the other is faith in knickerbockers.'

How near He is to us! Can we get close to Him? He still says, 'My God.' At the very darkest God was still His God. 'Lord,' so spoke a great Englishman as he knelt on the scaffold, 'Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to see Thee. But it is but *umbra mortis*, a mere shadow of death, a little darkness upon Nature. But Thou, through Thy merits and Passion, hast broken through the gates of death.'

There may be darkness over all the land about the space of three hours. But it breaks in everlasting light for those who take their stand beneath the Cross of Jesus.

Through all the depths of sin and loss  
Sinks the plummet of His Cross.  
Never yet abyss was found  
Deeper than that Cross could sound.<sup>1</sup>

<sup>1</sup> H. L. Simpson, *Testament of Love*, 77.

## PALM SUNDAY.

### The Destruction of a City.

'And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes'—Lk 19<sup>41</sup> (R.V.).

Our Lord was going into Jerusalem on Palm Sunday, and He goes on to prophesy the fall of Jerusalem. Our Lord was not in the magical sense of the word a prophet. But though He was no magician He was a prophet, because He saw from the temper and character of the Jews, from the temper and character of Jerusalem, the inevitable destruction that was to come upon them. He prophesied exactly as a scientist may be said to prophesy when he tells one that a certain effect will inevitably follow on a certain cause. If one sets in motion certain forces the result is inevitable; and a man may prophesy: 'Such and such a man will die of apoplexy, such and such a man is drinking himself to death, such and such a man will go mad.'

It does not seem that our Lord had any more knowledge of the future than we have or ought to have if we 'perceived spiritual law.' He did not expect to fail when He first preached to the Jews, He was almost certain that they could not resist Him. As the years passed of His ministry, and He saw more and more clearly the 'damnable' state of mind in which the Jewish nation was, He realized, exactly as we might realize if we had a message to the world, that they were not going to receive it; that they could not, or would not, understand. And instead of accepting this as a man who knows the inevitable, He strove against it. He varied His appeal; He went from place to place; He sent out messengers; He tried this way, and the other way. He spoke in parables; He spoke to them plainly. He went up to Jerusalem; He went down to Galilee. He tried by every conceivable means to make them understand the things that belong unto peace. And at last He realized that they *would not* understand, and that on the contrary in the end they would probably turn on Him and kill Him.

He went up to Jerusalem, and as He came into the city He was met by that pathetic little triumph. And our Lord, as He looked down on that beloved city—for remember that He was a Jew—wept, saying that if only the Jews had understood, even at this hour, the things that belong to peace, the city would be saved. But they were so materialistic, so cruel, so full of hate, so unreliable, so unspiritual, so deaf to the voice of God, that the seeds of destruction were in their souls.



Rome had a great mission to the world, Rome stood for order, and tolerance, and freedom. And Rome, in Palestine, fell below herself. But the Jews were exactly the same. They also had a mission to the world. They were to be the great spiritual revealers of the nature and purpose of God, and they knew as little about God as Pontius Pilate. They hated the Romans, and they only wanted to treat the Romans as the Romans had treated them. They had no more understanding of a spiritual kingdom, or a spiritual power, than Pontius Pilate had. And our Lord, looking down on them, and seeing, and even rejoicing, that they did love Him a little, also knew quite well that when the hour came they would choose Barabbas, the man who was ready to lead an armed rebellion, and crucify Him—this disappointing, ineffective Jesus of Nazareth. *They did not know the things that belong to peace.*

To-day, one supposes, on this Palm Sunday also, God looks down upon the world, upon Europe, upon England, and prophesies disaster, because we will not know the things that belong to peace.

We have the power in our hands to adapt the world to our needs. Let us never forget that glorious saying on which Huxley once wanted to preach a sermon: 'The heavens are the Lord's; *the earth hath he given to the children of men.*' This earth is so full of wealth and undeveloped power and great spaces that there is room for all the nations. They are members of one household, children of one family, and should help one another in meeting any difficulties that arise. If only we could realize that God has 'made of one blood all nations of men to dwell upon the face of the earth,' so that though some may be young and backward, and some poor, and some not highly developed, they still are all one family, living in the world which God has given us for our home! 'Sirs, ye are brethren, why do ye wrong one to another?' It is the law of God that the nations of the earth are brethren, and that law we cannot escape. What we can do is to act as though it were not true; but when we do so, we are defying the law of our being and bringing death and destruction into the world.

If our children were to begin to act as though they were not brothers and sisters, if they began to fight one another for possession of the good things in their home, it would not prevent them from being brothers and sisters; it would only destroy their home. On what a scale have we destroyed the home which God gave us to dwell in!

We could make the world produce a thousand-fold what it is producing now if we would give

science its head to make the earth what the earth should be. But instead we spend millions in blowing it to pieces. For the greater part of our national revenues goes to preparing for war or paying for past wars.<sup>1</sup>

In *Cry Havoc!* Beverley Nichols wrote: 'I believe that the discussion of war should *begin* with the personal agony of the soldier and should *end* with the political and economic frictions which result in that agony. In the same way I think that the discussion of poverty should *begin* with the realization of empty stomachs and squalid rooms and should end with statistics. If that sounds involved, I would merely explain, humbly, that I am trying to say that I should like to see a model of a hideously wounded soldier on the respectable tables of disarmament conferences, and I should like all parliamentary debates on unemployment relief to be carried out in the sombre and fetid atmosphere of a Glasgow slum.'

#### EASTER SUNDAY.

#### The Easter Message.

BY THE REVEREND RODERICK BETHUNE, M.A.,  
ABERDEEN.

'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.'—Jn 17<sup>a</sup>.

This Easter Sunday, like all its forerunners, will hear much said on the subject of immortality. On every hand assurances are given us that because Jesus lives we shall live also; that, though here we are experiencing travail and loss, we journey towards a city which hath foundations; a city which hath no need of the sun since God is the light thereof, and where God Himself doth wipe away all tears from every eye.

Just how many people will be impressed by such thoughts—that we are going on to live even after death, that, after death, sorrow and suffering will flee away? A vast company rightly find much encouragement in these statements. Some have lost friends who were unspeakably precious to them. They rejoice that the separation is not to be for ever, that, as Jesus lives, so will they also live, and some day be reunited with those who have gone before. Such a hope, however far off its actual realization, keeps their courage intact. Others have an unpleasant existence here with misunderstanding, injustice, and hard, exhausting toil. To them the thought that some day all this will be changed

<sup>1</sup> A. Maude Royden, *Political Christianity*, 32 ff.

is positively exhilarating. They can endure the present if the future is to be different. But there are many upon whom such blessings of immortality make absolutely no impression. The statement of Jesus, 'Because I live, ye shall live also,' leaves them cold. They hope, in fact, that it isn't true! They are so sickened by circumstances, so saddened by their failures, so appalled by their inadequacy, that they feel the sooner life is over and done with the better. To others, the thought that in some other world sorrow and suffering will flee away is not satisfying. It is too far away, this ideal world! Meantime they have their problems and difficulties and needs which somehow must be met. Promise of a better life in some other world is poor consolation. They want something now. And we can understand such a position and such a plea.

Have we anything to add, then, to our talk on immortality which would bring satisfaction even to them? Is Christianity concerned only with living indefinitely and a perfect world very far away, or has it something more to say to struggling men and women? In answer to such a question we may say that when we have spoken about immortality we have not exhausted Christianity's contribution to life. We do not accurately describe Christianity by quoting any one text, or by citing any one benefit which it claims to bestow. Christianity is a gem of many facets. 'Jesus Christ,' the Bible declares, 'hath brought life and immortality to light through the gospel.' But that same Bible, in the text which we have chosen, reports Jesus Himself as saying, 'This *is* life eternal that they may know thee and Jesus Christ whom thou hast sent.' And we do ill to separate these two thoughts; for what some people find lacking in the one is contributed by the other. It speaks of immortality *and* eternal life, let us remind them; and to take immortality without the complementary thought of eternal life is to misunderstand the contribution which Christianity tries to make to life.

For immortality and eternal life are not quite synonymous. 'Eternal life,' it has been finely said, 'does not denote something after death. It primarily denotes a kind of life which we may live now. Eternal life is not simply post-mortem; it is also a present possession. We should always distinguish, therefore, between immortality and eternal life. Immortality is merely going on and on. Eternal life is having a kind of life so radiant in meaning that it is worth going on with. Immortality is mere continuance of existence. Eternal life is quality of experience.' Now, how does this distinction help to solve the difficulty of those who

find no specific advantage or happiness accruing to them from the thought of immortality? How, in fact, does Christianity, in this way, contribute something to every man?

1. Christianity does speak of immortality. But it at the same time recognizes that immortality without eternal life is always a terrifying prospect, one, in fact, which, to the mass, makes no appeal whatsoever. It recognizes that the idea of living indefinitely can hold no attraction for men and women until in themselves there is the conviction that their life is worth going on with; that it is of little use telling men and women that some day life will be meaningful if to-day it is just meaningless; that it is of little comfort to assure men that some day life will be given sufficient resources to conquer all its limitations if to-day they are quite unable to face squarely the facts of life as they are.

The task, therefore, which Christianity primarily sets itself is to give men and women something here and now. It sets itself to put a new quality into life, a new colour, and a new charm.

Now that is a very real service. For many people's dislike of the mention of immortality is due either to the fact that they have failed to keep in love with life or that the present, which is absorbing all their attention, has problems needing a speedier solution than that promised by entrance into a better world. If only men could be given some line of life to follow which, at the end, would leave them in love with life; if only into the tangled mass of experience they could bring some confident hope; if only they could face up to their several experiences with something approaching triumph! It is this pressing need of the present that most deeply concerns them. And it is just that present pressing need that Christianity sets out to meet. It attempts to give us something which will make the interest of our life more lasting than the tale of our years. Armed with that, Time cannot take complete toll of us, nor disappointment, nor sorrow, nor suffering—nor death!

2. Now, how does Christianity achieve this? How does it bring into our life the quality which somehow makes our life worth going on with? How does it supply us with an interest which not only holds us to the last but makes us eager to live on? 'This is life eternal,' said Jesus, 'that they may know thee and Jesus Christ whom thou hast sent.' Wherever men and women see God and understand what His revelation of Himself means, whenever in Jesus' life they see the life



which God would have them live, life, says Jesus, is lived as it never was before.

Now let us expand these thoughts a little. God, revealed in Jesus, is the Father of all mankind. He has, says Jesus, a consummate love and regard for every individual. Not even a sparrow falleth to the ground without Him. He is concerned about the welfare of the human race, and what He can He does to help them. And that His love for the world at large and for the individual in particular might be seen, God spared not His own Son, but freely delivered Him up for us all. Eternal life—a new quality of experience—claimed Jesus, is given to men when they see that. Yes, says the author of Hebrews, so it is, 'for while we see not yet all things . . . we see Jesus.' And that puts a new value upon life.

Eternal life comes to a man when he sees God in Jesus Christ? Yes, said Jesus, and when He knows God's purpose for life and follows it. In Jesus it was revealed. It is a thing of unselfishness, of service, of sacrifice, in which all selfish gains and pleasures are cut out. Undoubtedly it is a hard way. And yet, despite its hardship and demands for unselfishness, the will of God revealed in the life of Jesus for every man has given, and continues to give, life with a thrill. Following such a purpose, living for others as they were able instead of living for themselves, men and women have become radiantly happy, so that out of the best living in Christendom, as in the New Testament, there comes the cry—'This is life eternal.' It is a foretaste of the life to come, in which there is no remorse, no selfishness which bring pain, in which men and women serve God day and night in His Temple. Such men and women never tire of life. They are eager to live on, and they hail the new world with a cheer. Don't we see how Jesus expands this present life—deepens it, enriches it, fills it full with interest, so that death finds His followers not afraid, nor glad that their life is over and done with, but eager to enter the ranks of higher service. Yes, this *is* eternal life—life with a thrill—that we know God and Jesus Christ whom He hath sent!

3. From all this, then, certain things follow.

Some of us said that this talk of immortality, if it were all that could be said, signified that the Church and religion and Jesus Christ were quite uninterested in present, everyday living. But the Bible's utterances upon eternal life have been quoted. It is certainly concerned with a perfect world which is some day to dawn, but it is concerned also to bring something of its perfect life into our common, everyday existence. Jesus is eager that

we should have eternal life not after death, but now! He is anxious that we should enter Heaven not when we die, but now! Surely a religion like that cannot be said to be unrelated to life.

Others of us said that we felt no great thrill at the prospect of going on and on. That is largely because our present life is in a particular state. We have no great desire, if any desire at all, to go on as we are. But Christianity speaks not simply of life going on and on, of mere continuance of existence; it speaks of eternal life, of making this present life so purposeful, adequate, and interesting that men and women will want to go on with it. If we had the quality in our life which Jesus had in His life, would we not want to go on living?

That there can be in our life something of the contentment and peace and joy of the perfect world is the message of Christianity. We can have life with a thrill—now! We can have eternal life—now! He who accepts the revelation of Jesus Christ and lives in the light of it, he who sees the way Jesus beckons and follows in it, has life with a thrill. This Easter Sunday morning, having broken the cords of death, Jesus longs that we should withdraw the bolts with which we have made fast our hearts that there may come into our life something of the Easter glory and of that life that is to be. He who said, when He had conquered death, 'Because I live, ye shall live also,' also said, and says afresh to-day, 'I am come that ye might have life, and that ye might have it more abundantly.'

#### FIRST SUNDAY AFTER EASTER.

##### The Only Adequate Faith.

'This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'—1 Jn 5<sup>th</sup>.

It is an easy thing in these days to give assent to the first statement—that faith is the victory that overcometh the world. The power of faith has become one of our modern platitudes. We may not live by it, but we accept it—in certain directions at least. The outstanding quality of the people who do big things in business and science and discovery is faith. By faith, men have tunnelled the mountains; they have bridged the seas; they have fashioned the aeroplane and invented the wireless.

The world of society is still waiting for the pioneers, the adventurers, the men of creative spirit, who will bring to light its spiritual treasures and, in the name of the Kingdom of God, will do for it what the scientists and explorers have done, in the name of

civilization, for the world of Nature. When we believe in the possibilities of the world of grace as the scientists believe in the possibilities of the world of Nature, and are as ready to make sacrifices for it, the Kingdom of God will be at hand. 'For this,' says John, 'is the victory that overcometh the world, even our faith.'

But then he goes a step farther. He goes on to specify what this faith is: 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.' The heart and soul of faith is this belief and conviction about Jesus. John was writing to people among whom a peculiar heresy had begun to creep in—the strange idea that Jesus was not real. He was only a kind of stage figure, a shadow Christ, whose temptations were only a sham fight. Against this he sounded his trumpet call. Jesus is a real person. In Him we genuinely meet with God; in Him God is at work in history.

This age of ours is not very tolerant of theology. There is a reason, doubtless, for this indifference. Some of the great truths stated in the ancient creeds have become crusted with outworn ideas. Some of them have become for certain people only a kind of magical incantation that has little influence upon their life.

But the last thing religion can afford to do, is to be contemptuous of thought. Even right feeling cannot be kept alive in the heart except by the power of an idea in the mind. Feeling cannot be communicated without truth, any more than one can make sad people merry by laughing when they do not know what one is laughing at. If we want to kindle emotion we tell a story, we paint a picture, we suggest a thought. These minds of ours are like islands, and the only way we can get from our mind into the mind of another is upon a bridge of thought.

It is an accepted fact that Jesus is the most inspiring figure in history. But the moment we begin to think of Jesus we must have some thought about Him. And here is the point—the higher our thought of Jesus, the greater is His power over our souls. That is what John is pleading for, that thought of Jesus which can awaken the fullness of our power in such a world as this. This is what John means when he says, 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.'

If we are to recover the dynamic power of this belief, we have got to find out what it means. What does it mean for us to say that Jesus is the Son of God? It means that God is like Jesus. The Early Church really meant that, when they thought

of Christ as Divine. What does it mean to us in the terms of our ordinary experience, in the attitude we take to the message of Jesus, in the way we deal with other people, in our whole outlook upon life, that God is like Jesus?

1. For one thing it offers a new outlook upon many of the dark facts of existence. Think of suffering and pain, for instance. How often do people blame God for these, or, if they do not blame Him for them, at least attribute them to Him? But if God is like Jesus, the real test of whether a thing can be rightly attributed to God is the question whether it is a thing which Jesus would have done.

At first sight this seems to deepen the mystery; and some people have unconsciously evolved from it two gods, one of whom is altogether good, and one a kind of devil. That is to make the confusion worse, to deepen the perplexity. It is perfectly true that these things—pain, suffering, distress—happen in a world of which God is the Creator. But surely the true solution of the problem is to be found by remembering that this world is only a world in the making. There are dark things in it because it is yet imperfect. But if Jesus reveals the Will of God, His coming means that God is seeking to redeem the world, to perfect it, and in Jesus is calling us to help Him, as Jesus called out the faith and co-operation of men in fighting evil and overcoming disease. Looking at it thus, a faith awakens which makes for a courageous optimism and puts heart and spirit into us: the faith that, behind and through everything, God works, striving and often baffled, yet victorious. His very love is seen in the fact that He offers us our part to play in shaping and developing the world, and thereby being ourselves shaped and developed. God's purpose of love is so wonderful that it must involve some experiences that try us to the core. And it must take time to work itself out. It is reported that Carlyle once asked an English prelate if he had a creed. 'Yes,' was the reply, 'and the older I get, the firmer that creed grows beneath my feet. There is only one thing that staggers me—the slow progress that creed makes in the world.' 'Oh,' said Carlyle, 'but with such a creed you can afford to wait.'

2. But this faith is not merely a comfort; it is a challenge. For if God is like Jesus, the message of Jesus about the true way of living, about love and that fellowship and co-operation which is the logic of love, has an authority which is far greater than we often give it.

What if God is like Jesus? What if these principles of His, instead of being impracticable dreams, are the unveiling of the way in which God means



the world to work, so that if it does not work in that way it is bound to meet disaster, like an engine defying the rules of mechanics? That is precisely what Christ claims for His message—that love is the law of life. If this faith is ours, the only thing we dare do is to hold on to our ideals, though they create a tension in our souls, between what is and what ought to be, that breaks our peace. It is to hold on and stand fast, and get something done wherever we can, caring for no opposition; and suffering no shallow demonstration of the impossibility of a Christian order of life or industry to stifle our conviction, or keep us from honest thinking, or dry up our prayers. Things are changed by a faith that defies obstacles and laughs at impossibilities, and in no other way. That faith conquers. For, in time, God builds these seeming dreams of ours into the substance of abiding realities. He that overcometh the world is he that believes that Jesus speaks with the insight and authority of God.

And again, this faith means an invitation to a real contact with God. If God is like Jesus one thing is sure—He is available. For Jesus was available. Who so approachable as He? Two things always happened when people got into the company of Jesus. One was that they became aware that He had entry to their minds—to the secrets of their souls—they could not keep Him out. They felt as some creature of the deep must feel when a searchlight from the upper world for the first time penetrates his comfortable obscurity. And if a man was ready and willing, a second thing happened. Jesus became equally accessible to him; he got right into His mind, into His heart. Ah, but you say, He is now so far away!

Comes faint and far Thy voice  
From distant Galilee.  
The vision fades mid ancient shades:  
How can I follow Thee?

But if God is like Jesus, He reaches us, in every breath of Christ's Spirit, in every glance of His eye, in every flash of His mind, in every beat of His heart. Up in the hills, where the rains fall and the springs and the streams so often run to waste, they sometimes build a reservoir to catch the waters, and out of that reservoir they lead a channel down into the valley where, in a factory, they turn the power of it into light and heat. Through that channel, simple and unobtrusive, the factory takes into its heart the power of the everlasting hills. The influence of Jesus is the

channel through which we become linked with God. Is not this a challenge as to whether our faith is real and how real it is? For surely all things are possible—all strength in weakness, all grace in temptation—to the man who believes that in Jesus, in every contact with His mind and spirit, he is in touch with the everlasting God. 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'<sup>1</sup>

#### SECOND SUNDAY AFTER EASTER.

##### The Relevancy of the Example of Jesus.

'Leaving you an example, that ye should follow his steps.'—I P 2<sup>21</sup> (R.V.).

The adequacy of Jesus and His teaching to the conditions of life to-day is being seriously and widely challenged. So we are going to consider this modern challenge.

Let us begin by making a distinction between our Lord's example and His ethic—not that there was any antithesis between the two. Our Lord's life illustrated His ethic. But His example was applicable over a wider field than His ethic, and it is really in His example we find our Lord's adequacy to all the perplexing problems of our time. If we were to collect together all the ethical precepts of Jesus we would not find in them an answer to all our ethical problems. As Canon Barry says—there is more detailed moral advice in Plato and Seneca than we shall find in the Synoptic Gospels. Seneca had an answer for every question. 'If Christianity was morals,' the poet Blake said, 'then Socrates was the Saviour.' There is not enough in our Lord's moral precepts if collected together to furnish the modern Christian with a complete and adequate ethical system. But His example is a greater and wider thing.

Considering first the ethical teaching of Jesus the differences men find about it are principally twofold. First of all, people say that some of our Lord's ethical teaching is inapplicable. And in the second place, they say that there are whole reaches of our modern life which never come within the range of Christ's teaching at all. Let us look at these criticisms for a moment.

First of all this is true, that Jesus spoke in the language of His day, that the questions He answered were questions that puzzled the Jews of His day and that some of the commands He gave were conditioned by circumstances of time and place. So that in our Lord's teaching there is an element

<sup>1</sup> J. Reid, *In Touch with Christ*, 119.

that is local and temporary—though in His answers to local and particular questions, our Lord pronounced eternal principles.

We artificialize the life of Jesus when we suppose that in His sermons He had the people of this generation in view—when, as Canon Barry says, we suppose that Christ in some way “foresaw” the circumstances of our lives or the moral issues of Western Europe in this twentieth century, and that He deliberately intended His teaching to apply to these things.

Much more serious, of course, is the second criticism that our Lord’s ethical teaching is not adequate because some of our most baffling and perplexing problems seem never to have entered within the purview of His thought.

Take one simple, obvious illustration. We live in an industrialized world. All serious-minded people are puzzled and perplexed by the unemployment problem; they are bewildered by the development of the machine and the consequent displacement of labour; they are baffled when they think of the relations between capital and labour. Now these problems simply did not exist in our Lord’s time. Palestine was for the most part an agricultural country. Life was simple and unsophisticated.

The same thing is true about our international relationships. The world is a unity in a sense undreamed of in Christ’s day. The nations are interdependent as never before. And as a result a whole crop of new questions has emerged. What is Christ’s mind upon them? Again we find no specific and definite word.

Are we then left without moral and ethical guidance by Jesus? It is true Jesus has not given us definite instructions, but He has left us an *example*, and an example is of far wider application than any precise instruction and rule. And let us say that by *example* we do not mean the outward form of our Lord’s life. Even in His life few of our modern interests had place. He was celibate—and so untouched by family perplexities. His method of life made Him independent of the *cash nexus*. Our Lord’s life from one point of view was limited and contracted—limited for the purposes of His mission. ‘Who is blind but my servant? or deaf as my messenger that I send?’ And yet though our Lord’s life was limited in that way, and seemed to have no contact with many of our most urgent interests, in His *example* we have something that is applicable to all the concerns of our modern life.

No one can stand before the Portrait of Jesus as

it is given us in these four Gospels, stand before it and seriously consider it without getting a certain impression of His character and spirit. He is a Person characterized by a perfect obedience to God, and a perfect love for man. And that is the *example* which He has left for our imitation. Canon Barry illustrates this truth by the analogy of St. Francis of Assisi. Moved by St. Francis’ spirit, men and women give themselves freely and unreservedly to the service of the poor and needy still. But it is the *spirit* and not the outward form of St. Francis’ life that they imitate. St. Francis, for example, shockingly neglected his body and called it ‘brother ass’—we, on the other hand, take no end of pains to safeguard the health of men and women. He forbade the use of books—we build libraries. He did not worry about economic conditions; he simply showed his contempt for physical comfort of every kind and made poverty his bride. Francis embraced lepers—we try to find a cure for leprosy. He changed clothes with unwashed beggars—we build bath-houses.

And that is how Jesus left us an example. And that is the example we are to imitate. Not the external actions of His life. That life in its outward conditions and circumstances touches only a small segment of our complicated modern life. But the spirit of Jesus—that spirit of utter obedience to God and perfect love for men—is applicable to every interest of life, it touches life at every point.

No doubt it would have been easier for us if Jesus had anticipated our difficulties and given us precise instructions. But there are two immense advantages in the fact that it was an example, and not an ethical system He bequeathed to us. The first is this—an example expressing itself in a Spirit is *abidingly applicable*. Rules are rigid and inflexible things. If Jesus had promulgated a system of ethics suitable for Jewish life in the first century, it would have been superseded long since.

And the second immense advantage is this. The way in which the example of Jesus is to be applied to the various problems which confront us will need close and hard thinking on our part. That is not going to be easy, and perhaps some people would prefer to be spared the trouble of thinking things out for themselves. Yes—but that would be never to move out of the infant class. God called us to freedom, to intellectual freedom amongst other things. We are to serve God with the mind.

But to come back to the truth we wish to insist upon. Jesus has not left us a complete ethical



system. He has given us Himself. Jesus Himself—the example He has left—is a sufficient guide for all our difficulties. Let us go humbly to Him for guidance in all the varied perplexities of our time—personal, social, international—and if we do so we shall make no complaints of His inadequacy. We

shall say about Him what Charles Wesley said of Him, only with a slightly different connotation :

Thou, O Christ, art all I want ;  
More than all in Thee I find.<sup>1</sup>

<sup>1</sup> J. D. Jones, *Morning and Evening*, 165.

## Recent Foreign Theology.

### Feine's New Testament Introduction.<sup>1</sup>

DR. FEINE's *Einleitung* first appeared in 1913. This is the eighth edition, revised and rewritten to some extent, after his death, by Dr. Behm of Berlin. It is a compact, scholarly handbook, with up-to-date references to the literature of the subject, and abreast of the most recent movements in criticism. Even 'Formgeschichte' is included in the discussion of the synoptic problem, though it is put in its proper place, not in the centre of the room, but in a corner. One significant decision is that the Epistle to the Philippians at any rate was written during Paul's three years at Ephesus, about the year 56. Also, that the Epistle of James is assigned to James of Jerusalem, who is held to have written it about 65, not long before his death. There is little doubt that in this new form, the Feine *Einleitung* will continue to hold its own as a guide to students of the subject.

### The Minor Prophets.<sup>2</sup>

In the *Handbuch zum Alten Testament*, which has been already noticed in these columns, the Minor Prophets, from Hosea to Micah, have been assigned to an English scholar, Professor T. H. Robinson of Cardiff. His translation and notes appear in German, however. It is superfluous to say that his work is most suggestive and incisive ; even in his watchful regard for metrical features, he is sensitive

to the religious content of the text. The plan of the commentary requires brevity, but within his limits he has contrived to pack the results of long, careful study. Perhaps at first sight the reader who is unaware of recent tendencies in the criticism of the Prophets will be astonished to find not only so much uncertainty about the text, but repeatedly a passage broken up into disparate, short sayings, which were not written by the prophet himself, or, if they were, cannot be placed in an orderly sequence. Yet Professor Robinson preserves much for a prophet like Micah, for example. He will not allegorize Hosea's marriage or the Book of Jonah.

### The Old Testament and Preaching the Gospel.<sup>3</sup>

THE candid, outspoken author of this book is a Lutheran who has realized in the course of his studies and experience that he had to face the question, 'How can the Old Testament be used by one who owns the truth of God's saving grace and love in the gospel?' Dr. Hirsch is more than a scholar. He has eager religious convictions, and these have led him, evidently through some hard places, to warn his fellow-Christians against the conventional, pious, homiletic use of the Old Testament. He will not listen to any one, for example, who would let a child hear the story of the sacrifice of Isaac. Something of the passionate spirit of Kierkegaard breathes through this monograph. It is alive with the dread of a Christianized legalism, so alive as to be almost hectic or Marcionite.

JAMES MOFFATT.

New York.

<sup>1</sup> *Einleitung in das Neue Testament*, von D. Paul Feine ; Achte, völlig neu bearbeitete Auflage, von D. Johannes Behm (Quelle und Meyer, Leipzig, 1936).

<sup>2</sup> *Die Zwölf Kleinen Propheten : Hosea bis Micha*, von T. H. Robinson ; *Nahum bis Maleachi*, von F. Horst (Mohr, Tübingen ; M.6).

<sup>3</sup> *Das Alte Testament und die Predigt des Evangeliums*, von Emanuel Hirsch (Mohr, Tübingen ; R.M.2.60).

## The Lutheran Church.

THE Church controversy in Germany has led to an emphasis in the differences between the Lutheran and the Reformed (Calvinist) Churches and a demand that in the united churches the two Confessions should be again separated, a Lutheran and a Reformed Church be formed, and then be brought together not as one Church, but as an alliance of two Churches. The author of this book,<sup>1</sup> a rigid Lutheran, offers the reasons for this demand in the first chapter. He regards the united churches as not churches at all, since it is the common Confession which makes the Church one, and charges them with introducing theological confusion. He seeks to promote clarity by showing what the Lutheran Church essentially is. He approaches the subject through history and describes what the Lutheran Reformation actually was. He dismisses the account of it which seeks to explain it entirely by the personality of Luther, highly as he appreciates him (the *heroic* view), or as an element in the *cultural* emancipation of the Renaissance, or as a revolt of German *nationality* against Roman tyranny. In so doing he assumes a hostile attitude to German *culture* and to *nationalism*, as a danger to the Christian faith. He refuses to regard the Reformation as other than 'an event in the history of the Church in the strict sense of the word' (p. 60). He insists on the unity and the continuity of 'one holy, catholic and apostolic Church' which, despite all perversions and corruptions which have marred its history, exists where the gospel is preached and the Sacraments are administered. He may be described as a high churchman. Admitting the need of reformation, he regards the Reformed churches as by their extreme measures breaking that unity and continuity, and maintains that the Lutheran Reformation, while removing abuses, maintained unity and continuity. Recognizing the authority of the Scriptures with the Reformed churches, Lutheranism *discovered* the *gospel* in the Scriptures as the standard of the judgment of the Scriptures in a more thorough way than did the companion movements. With

Calvinism, Lutheranism concentrated that gospel in the doctrine of justification by faith, but maintained its exclusive regulative character more consistently. The Lutheran could claim to be the *true* Reformation, and for the Augustaner that it 'is taken out of the Word of God and firmly and well grounded in it' (p. 81). In the third chapter he describes the Lutheran Church as he conceives it. He meets the charge from the Roman Catholic side that it was responsible for breaking up the unity of Christendom by insisting that the interests of truth were at stake, and that it was the first to safeguard these interests in its Confession. The charge of unnecessary separation from the side of the Reformed churches is met first by asserting the difference already indicated in its attitude to Roman Catholicism as less radical because men were concerned to preserve 'the one holy, catholic and apostolic Church' existing in all the divisions of Christendom, and secondly by describing in detail the difference of doctrine on the Gospel, Faith, the Church, Justification and Predestination, the Incarnation and the Real Presence.

My space does not allow me to discuss the exposition in its details; it is carried through with conspicuous ability, passionate conviction, and a constant endeavour, not always entirely successful, to do justice to the opponent. On some points I find my affinity in thought is with Lutheranism rather than with Calvinism, and *vice versa*. But I can see the possibility of a synthesis of the antitheses, so strongly emphasized by the author, for two reasons. The literary and historical criticism of the Scriptures seems to me not only to permit, but to demand, a less *dogmatic* use of the Scriptures than the author makes, and our modern philosophy, especially our epistemology, has rendered quite out of date the too confident metaphysics used in support of dogmatic differences supposed to be found in the Holy Scriptures.

A. E. GARVIE.

London.

<sup>1</sup> Hermann Sasse, *Was heisst lutherisch?*, zweite vermehrte Auflage (Chr. Kaiser Verlag, München, 1936).





## Entre Nous.

### An Anglican Saint.

The life of Basil Jellicoe, pioneer of housing reform, has been finely written by Mr. Kenneth Ingram, who knew both him and his work intimately. The publishers are the Centenary Press (6s. net). The Archbishop of York in a foreword describes his first impression of Jellicoe: 'In September 1923 I was paying a visit in Sussex with my wife, and on Sunday, the 23rd of that month, we attended Chailey Parish Church. A very young man mounted the pulpit and preached on the text: "If thy presence go not with me, carry us not up hence" (Ex 33<sup>15</sup>). His sermon was filled with a divine urgency; he was plainly a man "under authority"; he felt himself to be committed, not by his own will yet certainly not against it, to an adventure where success was only possible if the power that constrained should also guide and uphold. I do not remember the course of the sermon as a series of thoughts expressed in words; I remember vividly the message of the sermon, the "Word of God" in it, which was uttered without any excitement or outward sign of exalted feeling, but with a great intensity of assured conviction and of total dependence upon God.'

Basil Jellicoe's father, a cousin of Admiral Jellicoe, was Rector of Chailey, a small parish in Sussex, about eight miles north of Lewes. From quite early years Jellicoe's mind turned to the Church. Through the generosity of his godmother he was able to go to Haileybury and then to Oxford, and when a missionary was wanted for the Magdalen Mission in Somers Town—that drab area lying between Euston and St. Pancras—Basil Jellicoe was appointed. He was only twenty-two at this time. While doing the Mission work he studied for his priest's examination, and in October 1923 was ordained and said his first Mass at St. Mary's. 'The 9.30 Sunday Mass,' says his biographer, 'became the pivot of his Mission work.'

Soon it was borne in upon him how hopeless it was to try to influence the people spiritually while they were living as animals—'Thousands of men, women, and children herded together in damp, verminous, rotting homes. . . . It was a dark December evening. Basil looked out from the window of the Mission House. Before him stretched the blocks of dreary buildings. . . . suddenly the words of the old prophecy flashed into his mind, written

as letters of fire on the dark sky: "they shall build the old wastes: they shall raise up the former desolations." It was a message, a summons, and in Basil's mind the resolution was finally formed.'

At that moment the Housing Scheme was born.

Much of the biography is concerned with the inception and development of the St. Pancras House Improvement Society Ltd.

Its aim was to build houses, not for selected tenants, but for the actual tenants whose houses had been pulled down. And the new houses must be let at rents no higher than the old ones, and the whole scheme was carried out in consultation with the tenants themselves. Vast sums of money were raised by Jellicoe, and first Gee Street and then street after street rebuilt. But at more and more frequent intervals the work was interrupted by periods of illness when, always highly-strung and always overworking, he broke down through nervous exhaustion. Then follow chapters in the biography which make sad reading. The Committee become anxious about his health and about the large commitments he was involving them in. He felt himself losing grip. And then he was no longer Chairman of the Society. 'They have given me the sack,' he put it to a friend.

But the period of frustration was only the prelude to one of more intense activity as other housing societies claimed his help. 'If you saw what overcrowding means in the Isle of Dogs (a colony bounded on three sides by the Thames, with the West India Docks to the north), you would think Gee Street a paradise. When the tide rises all sorts of things come drifting into the basements, rats especially. We've got a real fight before us this time.'

The new flats were opened in November 1935, but Father Basil Jellicoe was not there to see them.

What was the secret of his life? The 'fire of love,' Dr. Temple answers. 'He could not so have touched men's souls if there had not been in him the fire of love.' And reading this, our thoughts turned to an article by Ilico in 'The British Weekly,' where the same point was made. 'Saint is a Christian word; it is the correlative of Christian love. The Christian loves others for God's sake; it is the love of Christ alone which makes social workers to be saints, and some to be saints who are not social workers.' The saints are they who



love Christ in a degree which we common Christians scarcely dare imagine. This is what Ida Coudenrove says of St. Elizabeth of Hungary, 'the model patroness of yesterday's charities and to-day's social works':

'The whole of Christ's life was a mystery of suffering. In that I see the essence of our saint's thirst for poverty. It was not . . . the poverty inspired by the social conscience, nor yet the desire for an Edenic simplicity of life. On this point Lulu von Strauss-Torney's interpretation is altogether too modern and too complicated: "Elizabeth throws down all dividing barriers, rank, riches, power, brushes them aside as if they were cobwebs, that she may be nothing but a human being, sister to the poorest of her brothers, made one with them by her free and joyful sacrifice." How sentimental and self-important! Who thought in those days about "redeeming herself and others"? No, Elizabeth's poverty is nothing but love's instinctive plea. . . . She has been admitted to share visibly and tangibly the poor life of Christ. . . . So it goes on step by step. . . . All is a sharing of Jesus' poor and wandering life, a blessed companionship, a penetration of His experience, as if every little bit of suffering, which she "learns" like a child learning a new lesson, were a door opening on a new secret of His life, outside which she had hitherto stood as a stranger. Here, to my mind, lies the secret of her boundless love for the sick and poor.'

#### Facing the Future.

The Reverend Pat McCormick in his leader in the January number of *St. Martin's Review* says that the Christian does not know any more than other men what occasions will come. 'These are not predestined for him, nor will they be revealed to him ahead; he must live one day at a time. The difference between him and other men lies simply in the way in which he meets the things that come to pass. He differs also in the powers which are given to him of making out of evil some new counter-good.'

From a very great cricketer, Hammond, something in this matter may be learned. It is seldom that such a master can or will talk about his own mind. But when he does it is worth listening to him for there is something which is common to all masters of a craft or art or game. This is how Hammond goes to the wicket. He keeps his mind closed to many things; he will not let himself become preoccupied with problems, which can only be solved in action; he is not thinking whether he will play a slow or a

swift game. He will not let his mind be divided or distracted by anything whatever. He must be himself, whole and undivided, with every power at command, neither weakened by fears, nor overconfident through presumption. Every ball will be dealt with as an occasion by itself, which calls for a particular play. When it comes, it in a sense determines the movements of the player, who is all there. His innings is the sum of his dealings with these unknown occasions as they come. That is how a cricketer faces the future. That is precisely the way in which every man must face his future. It is no less the way in which every Christian society must face its future.'

#### God speaks through the Bible.

'Is everything true that is to be found in the Bible? Let me draw a somewhat modern analogy by way of answering this question. Every one has seen the trade-slogan, "His Master's Voice." If you buy a gramophone record you are told you will hear the Master Caruso. Is that true? Of course! But really his voice? Certainly! And yet—there are some noises made by the machine which are not the master's voice but the scratching of the steel needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear "the master's voice." So, too, is it with the Bible. It makes the real Master's voice audible—really His voice, His words, what He wants to say. But there are incidental noises accompanying, just because God speaks His Word through the voice of man. Paul, Peter, Isaiah, and Moses are such men. But through them God speaks His Word. God has also come into the world as man, really God, but really *man* too. Therefore the Bible is all His voice, notwithstanding all the disturbing things, which, being human, are unavoidable. Only a fool listens to the incidental noises when he might listen to the sound of his master's voice! The importance of the Bible is that God speaks to us through it.'<sup>1</sup>

#### Contrite in Heart.

During the Commemoration services for the centenary of Charles Simeon, the Rev. H. E. Earnshaw Smith preached on 'Simeon and Personal Religion.' He emphasized the intensely personal note which marked Simeon's religion, and added: 'Perhaps it was his consciousness of weakness, the liability to temptations of pride and quick temper,

<sup>1</sup> Emil Brunner, *Our Faith*, 10.



that made him love to walk in the valley of humiliation, but certainly it was his self-abasement before God that is the significant feature of Simeon's personal religious experience. The spirit of repentance is what he felt he needed above all. God could use Simeon, because Simeon would not take any of the glory to himself. I pray God we may learn something of the brokenness of heart before God.'

#### The International Peace Campaign.

[We have pleasure in publishing a portion of a letter from Lord Cecil setting out the aims of this campaign.—EDITORS.]

'The International Peace Campaign is an effort to arouse the peoples of the civilized world in defence of organized Peace. That is its only object.

'The I.P.C. has four objectives :

1. Recognition of the Sanctity of Treaty Obligations.
2. Reduction and limitation of armaments by international agreement and the suppression of profit from the manufacture and trade in arms.
3. Strengthening of the League of Nations for the prevention and stopping of war by the organization of Collective Security and Mutual Assistance.
4. Establishment within the framework of the League of Nations of effective machinery for remedying international conditions which might lead to war.

'The belief on which the I.P.C. is founded is that the provisions of the Covenant, with or without some clarification on certain points, are sufficient to maintain peace if the members of the League act up to them. The so-called failures of the League have been in reality failures by members of the League—failures largely due to doubts by Governments whether their Peoples would approve of vigorous action on behalf of the League. It is to remove these doubts that the I.P.C. exists. It accepts the view underlying the conception of a League of *Nations* that it is the right and duty of the Peoples, of which the Nations consist, to enforce peace. The Governments must necessarily be the agents through whom the needed action is taken, but they take it on behalf of the Peoples. For it is the vital interest of the Peoples to prevent War. It is their blood and treasure which pays its cost and their prosperity and happiness which are so endangered by it.

'It is gratifying, though not surprising, that the

I.P.C. has already received such a large response. In forty-one countries national Committees have been formed consisting of representatives of organizations interested in peace. These Committees are themselves represented, together with certain great international bodies, on an International Committee with an office at Geneva. In many countries great meetings have been held in support of the four principles of the I.P.C., and one great and highly successful International Conference was held at Brussels last September. . . . Unfortunately, all this costs money. We want about £6000 per annum for the British National Committee to do local work here and to contribute morally and materially to the International work, and we want for that International work a considerable sum. The Geneva office can be kept going with a relatively small sum. But there is no limit to the usefulness of the Campaign in stirring up Peace opinion all over the world. I can say with absolute conviction that there is in my judgment no Peace work in the world better worth doing than this.'

Contributions may be sent to Lord Cecil, at 27 Chester Terrace, Eaton Square, London, S.W.1.

#### Easter School of Theology, St. Andrews.

The School of Theology will be held this year in University Hall, St. Andrews, from March 29 to April 2. The principal lecturers are Rev. Professor O. C. Quick, Canon of Durham, and Professor of Divinity and Ecclesiastical History in the University there, and Rev. Professor J. G. Riddell, of Trinity College, Glasgow. Professor Quick's subject is 'Some Thoughts on Eschatology,' and Professor Riddell will give three lectures on the relations of Theology and Evangelism. Principal Miller and Professors Baillie, Baxter, Dickie, Duncan, and Honeyman will also lecture. The School is open to ministers of all denominations, and is the only opportunity of the kind available in Scotland. All communications regarding the School should be addressed to the Easter School Secretary, St. Mary's College, St. Andrews.

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